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ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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The Expositor

The Journal of Parish Methods

Trifles Make Perfection in Order of Worship

THE REV. VINCENT DEE BEERY

Ministers have few opportunities to observe their brethren at work in other parishes. They are too much busied with their own tasks. Their conduct of services and modes of procedure may or may not be the best. When they do not see other pastors officiating with their people, they have no concrete standards for comparison and improvement.

There is abundant testimony that laymen appreciate and enjoy carefully planned and smoothly conducted orders of worship. Orderliness, coherence, dispatch, combine readily with reverent worship. Moreover, such programs are possible in all kinds of churches, and congregations stand ready to cooperate in improving their own services.

During the past three years we have sat through scores of services as a worshipper, all the while observing "orders of service" and the ways of preachers before their people. The large majority of these programs have been worshipful. Many non-liturgical churches carry through programs of worship every whit as smoothly and effectively as the more liturgical bodies. No denomination has a monopoly on effective conduct of public worship.

On the other hand, we have attended some worship services that have been positively painful, in which we could not be hired to worship regularly.

The "Regular Service"

Because it is a "regular" worship service is no excuse for slipshoddiness. The fact that it is a usual event may well call for greatest care to make it perfect in details, for it is the regular, week-by-week worship that forms the bulk of church activity and which makes the large impress on a community and people.

Promptness in Beginning

Is essential. Has the passing of church bells affected this? Where there is a church bell the pastor may accomplish promptness by saying to his organist, "We want the first note of the organ prelude to sound

immediately after the last stroke of the bell." This will also demand punctuality on the part of organist and singers — and also in the preacher.

An audience has peculiar and not worshipful thoughts when an organist, approaching the last strain of the prelude, begins to crane his neck to see if the preacher has entered the pulpit and, finding him not, begins repetition of a portion of the number or an elastic sort of improvisation which is, in effect, his announcement: "I'm waiting for the preacher. Why in the world does he not come?" In a prominent eastern church we witnessed this very performance by the organist, who was finally assisted by a member of the choir pulling aside the velvet draping and peering down at the minister's chair — then an ominous shake of the head to the organist, who went on improvising.

We venture to suggest that the preparatory purpose of the organ prelude is as good for the preacher as for his people. His entrance promptly as the organ begins has its effect on the congregation.

Organists are legion in attitude toward their part in church worship. Some play to be seen; others to be heard; while still others know the fine art of fitting themselves with utmost unobtrusiveness into the purposes of worship. Musicians may be addicted to temperament complexes, but happy is the church whose organist is not so afflicted.

The Congregational Music

Organists and choir directors have their opinions, but we stoutly maintain that the pew has some rights in this matter of church music. They have a right to sing hymns in the tempo in which they are written, without imagined improvements by organist or directors. They feel that the composers and compilers of the hymn-book are to be trusted. They like to start singing a hymn with the feeling that they know how it is to sung, because it is on the page before them. Many families use the hymnals at home, where they sing the tunes as written, only

to come to church to hear them warped out of all recognition.

The long-meter doxology prolonged to a dreary, funeral, breath-exhausting performance kills many a service. The deacons are asleep before the first line is finished! "If heaven is filled with that kind of praise, I prefer not to go there," said one man, discussing a dragged-out rendering of that glorious, inspiring quatrain. One feels that it should thrill a congregation with enthusiastic, joyful expectation.

Most worshippers now-a-days have some knowledge of music. It is taught in the public schools. Laymen have a right to expect the hymns and songs to be sung as their authors composed the music, strictly up to time, with no unexpected flag-stops at unmarked places, nor retards and drag-outs on the last few syllables, with emphatic accents from the organ, willy-nilly at the whim of the organist. If the hymn is march-time, why not march to the end? Why arrive at the climax with faltering, dying tread, to perish with the doubly drawn-out "amen?" Is it to symbolize the manner in which the Lord's work is to be done? It is for "dignity," some say. Is slowness a necessary accompaniment of dignity? For impressiveness, others say. Very questionable.

We have heard some organists play their introduction to a hymn with undue speed — almost taking the breath of the congregation to think of singing at that rate, for many worshippers follow the words of the hymn in preparation for singing it. Then a surprise is sprung. The organist suddenly reduces tempo as the singing begins, and keeps on reducing until the exhausting finish.

Some pastors have instructed choirs to sing entire hymns unless selected stanzas are designated. A saving foresight! What "cat concerts" we have heard, with three or more stanzas being sung simultaneously by different groups in the audience. At times one group sings crescendo, to drown out the others. We have seen worshippers stop singing, in apparent disgust. Others cease singing, study the choir to see what lines they are using, and then join in lustily. We think we hear them saying to themselves, "I've got the choir on my side, so I am right."

We have observed choir leaders, after the preacher has announced a hymn, take things in his own hands with a sudden decision to eliminate all but the "first two and the last." Usually the heart of the hymn message is

carved out. The worshippers' sense of continuity is outraged. They feel that the choir has practically said, "Who cares, just so we get through?"

Selection of the hymns to be sung, with designation of stanzas in the calendar, is evidence of genuine effort to make the order of worship compact and coherent. Reckless chopping of hymns on the spur of the singing moment is displeasing and distracting. We saw this happen: a pastor had concluded a gripping sermon and announced a hymn admirably suited to clinch what he had said. The choir leader, evidently not sensing the pastor's purpose or not caring, signalled the choir to the the "first" and "last." After the first stanza, the preacher glanced at the choir with startled and pained look, then a slight flush, then the return of fine self-control. At the close of the stanza, he held up his hand, saying calmly: "We selected this hymn because of its excellent appropriateness to the message of the morning, but we have omitted the heart of the hymn. I am sure you will want to sing the remaining stanzas, beginning with the second." The choir was properly rebuked (although questionably), but the net effect was to ruin the main purpose of the morning sermon.

Because of this "choir trick" so often perpetrated, many pastors occupying strange pulpits take care to say concerning each hymn exactly what they wish to have done.

There should be close, sympathetic co-operation between the pastor and his organist and choir-leader. One pastor whose church is popular for its unified services, attends the choir rehearsal regularly. At the opening or close he leads in a consecrational prayer. He is given a few minutes before the rehearsal starts to tell the choir what he is trying to do in the services on the coming Sunday, and how he wishes the music to contribute to those ends.

This same pastor has an elder regularly scheduled to meet with the choir on Sunday morning just before they enter the church. The pastor and church officers entertain the choir once a year. There are no "choir troubles" in this church.

The Preacher's Deportment

We have observed some preachers entering their pulpits scarce knowing whither they are going, and many betraying oversight of some important details. One pastor, on entering his pulpit, walks directly to the

(Continued on page 1462)

Telling God

THE REV JAMES M. CHALFANT

His worst fault is that he is given to prayer.
(Shakespeare, "Merry Wives of Windsor.")

Naivete, it seems, has not altogether departed from us. To be sure, our daily contact with the world is knocking off the edges of our ingenuousness. Gradually we are acquiring sophistication — the quality of smug inability to be surprised at anything.

How clearly we remember the surprise we got a few years ago when a young preacher friend casually revealed to us the fact that in the seminaries youthful sky-pilots are taught how to plan and outline a prayer. Outline a prayer! All our old-fashioned notions of a prayer being the more or less spontaneous outpourings of a being to his Creator went a-glimmering right then and there.

Possibly we were unduly surprised. We recognized readily enough the "back-stage" element in certain other persons and professions. We realize with perfect equanimity that there is in them a considerable part of the art that conceals art, the art that conceals laborious preparations and prearrangements. To speak of the stage itself, we are quite aware that to make possible the bewildering trick of the moment, presented for our amazement by the smiling, debonair magician, a small army of assistants and stage-hands have labored hard. Even now, perhaps, as we gaze with too-intent stare upon the magician himself, they are co-operating back-stage, each doing his part at the precise instant to produce the illusion or effect called for by the master of ceremonies before the footlights. Despite all this, it is difficult for us to grant the preacher the same indulgence. Somehow, plans or stage-directions and prayers seem a bit incongruous.

Most theologians, probably, will agree that a prayer properly contains not more than two things: an expression of gratitude for benefits conferred, and a humble request for a continuance of the Almighty's

favor. For those who require exact definitions, we may present that given in that greatest authority on English words, the unabridged Oxford dictionary. There we read: "Prayer—a solemn and humble request to God, or to an object of worship; a supplication, petition, or thanksgiving, usually expressed in words."

What shall we say, then, of those gentlemen of the clergy whose habit it is to launch into ten or fifteen-minute addresses, misnamed *prayers*? In their "prayers," expressed gratitude gives way to flights of oratory, and supplication to information, as the Reverend Mr. Jones tells God all about what is going on here upon His earth—

particularly in Centerville and Jefferson county, in which it is taken for granted the Almighty has a very special interest.

Surely the Lord must have a report upon last week's attendance at Sunday school, as well as upon the finances of the church, and upon how the Ladies' Aid Society came out on their last ice-cream social. The Lord must be reminded of the names and characters of those who have just recently passed on to their reward, along with other affairs, such as the status of the great prohibition experiment. Interminable, gossip monologues — who has not heard them at some time or other? Now and then one may hear a prayer which, for certain flights of oratory, suggests nobody more clearly than the Fourth of July orator at his best or worst, according to your point of view.

Think of the drollery of the whole affair! God is omnipotent, omniscient. The ecclesiastic, of all people, firmly believes this. Consider, therefore, the impertinence of the Reverend Mr. Jones of Centerville, assiduously jogging God's elbow from time to time to remind Him of the state of affairs here upon His footstool, particularly those concerning Centerville. As though it were necessary for the pulpits to turn press bureau to heaven!

"'Tis not that I love the grass less so much as the lawn more," some wit once paraphrased. While the writer of this article does not say it in so many words, it is evident that the prayer rather than the one praying deserves consideration — which he gives. It is a somewhat delicate matter, this criticism of prayer. Not everyone would attempt it. Yet Mr. Chalfant does, and he voices, audibly, sentiments we all have heard in muted whispers. Now it is out, and being out let us consider it seriously.— Eds.

Occasionally there is even a dishonest prayer — the instance in which one steals a chance to slip over a public address on some auspicious occasion when one is on the program for merely a brief invocation. Perhaps the nearest analogy to this sort of thing is the particular crime which may be laid at the door of the local-talent introducer whose introduction of the main speaker threatens to consume all the time presumably at the disposal of the person being introduced.

It is the indirectness of prayer, particularly the unconscionably long prayer, which somehow suggests insincerity. We cannot escape the conviction, frequently, that the carefully phrased, sonorous periods of the long, flowery, or informational prayer, are intended not so much for a prayer-hearing and a prayer-answering God as for a con-

gregation of potential critics. One is even tempted at times to classify these prayers, as for example, the narrative prayer, the descriptive prayer, and the expository prayer.

We must admit, to be sure, that a certain effect intended to be had upon the congregation is rightfully part of the purpose of any prayer. So with choir music. It all contributes to the service in inducing a reverent and receptive attitude of mind. A certain amount of this indirection we will all allow. But we submit that more than enough is too much. And when things get to the point that one hears, as we actually heard from an Ohio pulpit not so long ago, such vigorous bits as this: "Oh, Lord, you know that we are hard-boiled!" — well, it is just possible that it is time to mend the technique and spirit of public prayer.

The Watchman

THE REV. MARCUS L. BACH

Carillons

My friend, Dr. Scantlin and I were inspecting the worshipful interior of Reverend Francis Mortimer's new cruciform church. Standing upon the spacious chancel we were drinking deeply of the inspiring ornamentation about us. Every design swelled to a majestic exhalation. Every fabric seemed to breathe of God. Here was architecture that sermonized of peace continuously and sought to shower praise around the roots of life.

We had marveled in our inspection from narthex to altar and would undoubtedly have continued to admire had a certain window been closed! That window being partly raised, however, afforded a splendid view of Oakhurst Boulevard and compelled our attention. Out there in the bright light of an August sun a long, glistening limousine had just stopped at the curb. A stubby, spectacled business man had stepped out and after snapping an emphatic word to his chauffeur was proceeding up the walk to the massive doors of Trinity Cathedral. We could not fail to notice this curt and dapper individual. Nor could we refrain from closer scrutiny when we recalled that this man was Clayton Dawns, millionaire president of the Dawns Security and Trust Company. His nervous air of dominance as he passed our

range of vision caused Scantlin to sniff with well-designed badinage, "In person! A-hem!"

Francis Mortimer had excused himself a moment ago to prepare for what he had called the "big shot." Today, he had assured us with a note of triumph, the Honorable Clayton Dawns would appear before the examining-board, "in person," for admittance to his church. Another millionaire for Trinity Cathedral! And as he had hurried away he had whispered significantly, "There will be carillons in Trinity yet!"

Scarcely had our attention been restored to the sacred beauty about us when the pastor himself entered unobtrusively and very suddenly. His face was aglow.

"Clinched!" he whispered with unrestrained jubilation, banging a fist into an open hand.

"You surely don't mean —" Scantlin began incredulously.

"Yes, sir!" the fellow emphasized, half-aloud. "Carillons!"

"But, my goodness, Dr. Mortimer, he stepped into your room only a moment ago! surely —"

"Oh well, boys," the divine shrugged, "that's the big business way. Listen, I want you to come in and meet him."

(Continued on page 1456)

EDITORIAL

Pachyderministers

FOR one of such several hobbies as mine, it is not beyond comprehension that I find delight in his, even though, due to obvious reasons, they be widely separated.

He travels extensively, that is for one of ministerial income. He sails far seas. He climbs distant peaks. He walks ancient ways. Yet in his many journeyings he has spent not all his time in those several parts indicated by the dependable travel guide under the headings of "Where to Go" and "What to See." His hobby takes him into quarters not mentioned in the guide and demands of him time he is happy to give.

Up to a certain reasonable point, his hobby has appeared bearable to her who shares with him his manse. Up to that point his accumulated herd has held a certain fascination for her, as for him. But then even elephants can be overdone! Uniformity of size, texture, color, pose, rendition, source has been one of the matters for which he had small concern, in the gathering. By this time there may have been a gradual blending of color until, in her eyes they have all assumed that unusual, yet often heard of color, *White*. For him they are red and green and black and ivory and whatnot, with as many variations in each hue.

As we sat, he talked to me of his growing herd. Upon his most recent return from afar, his customs declaration covered a reinforcement for the herd as unexpected in the manse as it was his growing intention to keep it so. In fact, the nearer the cavalcade approached the home the more convinced was its master that with the proportions of the herd already in the home considered, strategy appeared necessary to get the newcomers safely to their destination. The first maneuver would be to hide the new elephants and then one at a time, as soon as it appeared reasonably safe, they were to be brought out and set among the older members of the herd. A small and but occasional addition to the herd would attract less attention than were some dozen to be added all at one time. Sudden and marked display had always appeared to him as verging upon the vulgar. Yet it was not the vulgar he would shun now, quite so much as productivity far and away in advance of that assigned to the pachyderm by those who have known him most intimately.

After numerous of the new elephants had mysteriously appeared, far from unnoticed by her eye, she commented on the additions. The eventual result was, with a full story and a relieved conscience, he produced the rest of the herd he had in safe storage and to his utter amazement she *admired them all*, and gleefully helped in the arrangement of the herd.

Many a pastor has feared setting up his entire herd of congregational plans where all might behold them and admire. With what manner of conscience has he endeavored to "slip" this one over and then the next, hopeful that eventually he could get them all through without creating unrest, when as a matter of fact his plan as a whole would be less disturbing than bits of it passed out piecemeal, disguised, sugar-coated, upon an unsuspecting people? If you have a comprehensive plan stand your herd up where it may be seen and admired and watch your people crowd around to feed your elephants.

JmR

Emergency Operations

WHEN not on vacation, such as recently brought him to share our home, he is a student specialist in one of the nations foremost medical institutions. We were talking of the unusual, the unexpected, the baffling which unannounced bursts in upon the program of every doctor, and minister, oftentimes dropping a distressing load upon his heart as well as hand. The unusual heat had sent us to the shade of the porch where we sat, the purr of the fan, nearby, mingling with our words.

"There was Proctor, for instance, as fine a type, as lovable a young fellow as anyone ever meets. More attractive chaps simply don't come. Proctor was brought to us seemingly suffering great agony. Examination and diagnosis indicated a tubercular kidney. He plead for quick action. Anything, even death, was better than such agony. There was only one possible way of relief. Yet, it was necessary to make an examination of the other kidney, before we could go ahead. We searched for it repeatedly, Proctor pleading for relief. We told him and we told his people of the chances, yet they agreed that we should operate, and we did. You know, Joe, one just gets to feel in an indescribable way when distressing things are about to happen. Yet we have to go ahead. That was the way I felt as I prepared for the operation. We found the offending member, it had to come out. Proctor was returned to his room after the operation, apparently happy over the relief from pain and all went well for some hours. Suddenly we knew all was not well, and, Proctor was returned to the operating room for emergency work.

I shall never forget "P.C.'s" expression nor the tone of his voice, when rising halfway from where he had relaxed upon the day-bed, he said, his dark eyes fairly piercing my own, "Joe, that fine chap had only one kidney! We had removed it." He didn't have a chance.

Such may be the uncertainty of the surgeon's profession. With us it is not so, for when the soul-sick one comes to our clinic there can be no question as to the *risk involved* nor of our sacred responsibility. He has but *one soul*. JmD

You are the Rule

THERE comes, monthly, to my desk, from the office of a generous friend, a copy of his delightful little publication. In his July issue he quotes Samuel Butler as saying: "There are two great rules of life, the one general and the other particular. The first is that everyone can, in the end, get what he wants if he only tries. This is the general rule. The particular rule is that every individual is, more or less, an exception to the general rule."

That will possibly pass as capricious badinage for our gayer hour, when for our serious moments it lacks the sturdy quality of truth, if indeed it were meant to convey the author's conviction. There is *no* exception to the rule. Why look for it? The man who succeeds has traveled the common road covered by all who have attained heart's desire. No real success or attainment has ever come without effort, for success lies in the effort rather than in the attainment. Of course, there must be capacity for such attainment as one desires, there must be ability. Mere desire to speak a strange tongue does not make one a talented linguist, per se, but where there is ability plus that desire, there is the major essential to linguistic accomplishment.

Ministers who climb unusual heights are those who have the sturdy heart and the ceaseless purpose. The heights in your parish may appear dwarfed in the shade of the Matter-horns of parishes within range of your glass. Yet before greater heights may be attained, lesser heights must be conquered, and when conquered become noble heights, all.

So sit not idly by while others continue upward, trying vainly to quiet conscience as would one Samuel Butler have you. You are not the exception. *You are the rule, the particular rule.* The general was voiced long since. "*To him that knocketh, to him that KNOCK-ETH, will it be opened.*" JmD

Church Building

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STAINED GLASS

Glass has been known for a very long time. Long before stained glass windows were created, colored glass was used for mosaics and for other purposes. The making of stained glass windows is an art which belongs wholly to the Christian Era. We do not find stained glass windows much earlier than the Gothic period. At Le Mans Cathedral there are certain windows that probably date from the eleventh century. These are about the earliest stained glass windows known. These windows are quite highly developed from the standpoint of color and design, and are undoubtedly the result of experience gained in the making of still earlier windows, of which no trace remains. The modern student must turn to the work of the Gothic period to learn the principles of the stained glass art.

In spite of the fragile nature of glass, much of it has survived the attacks of time and the fury of the Puritan. For example, Richard Culmer, placed in charge of Canterbury Cathedral under the commonwealth, boasts how he stood on a ladder, pike in hand, and "rattled down proud Beckett's glassie bones." Luckily he was overcome by laziness or remorse before the destruction was complete, for a few beautiful old windows still remain. At Salisbury the scoundrel Wyatt sold the stained glass for the value of the lead.

Even so, glass has survived better than other forms of interior color decorations which all complete churches were supposed to have in the middle ages. Present-day protestant committees may oppose wall painting and decoration as savoring of popery, but they never object to colored glass or the symbolism used in it. Without stained glass, most of our modern churches would be cold, cheerless and without color.

The proper use of stained glass is a difficult art dependent for success on the ability and color sense of the individual artist. For this reason it does not lend itself to manufacturing processes and quantity production, although many commercial stained glass houses attempt to sell it on this basis. As a general rule glass is no better than the designer who is in charge of the work and conversely if the designer is a true artist nothing else matters.

It has been the custom of many churches in this country to fill all the windows with glass of various colors, usually yellow, and of meaningless design. These are not works of art. They do not move anyone to admiration. They do not add to the beauty of the church. In fact such glass is put in because it is the conventional thing to do and because it is cheap. It is, of course, often necessary to use cheap glass, but when this is done use simple rectangular or diamond panes and do not have the color too strong. The purpose of a window is four-fold, to let in light, to color the light that is admitted, to create a beautiful design in color and to carry a spiritual message.

The church has never cared for art for art's sake, but only as it could be employed as a handmaiden, in its mission to mankind. Many windows are designed with the one thought of creating something beautiful with the result that they fail in the attempt and at the same time ruin the effect of the whole interior.

We recently inspected an American church famous for its glass. Every opening was filled with well-designed glass, except that it admitted too little light. When the church was empty, the windows were beautiful, the red shown like coals of fire, the blues had the rich depth of sapphires, the whole effect was pleasing. But the building was so dark, although the sun was shining outside, that it could not be used without lights. The moment the lights were turned on the glass lost its life, the colors faded and the whole effect was poor. If this glass had been designed to let in more light, then the lights in the church would not have to be turned on except on dark days and the real beauty of the windows could be seen most of the time.

Dim religious light is all right if it is not overdone. The church can be given a religious atmosphere by softening the light without making it dark.

In contracting for stained glass consider the artist only, for in his ability lies your only real protection. Do a few windows well rather than all the windows poorly.

Stained Glass, Ancient and Modern

GEORGE WALDO HASKINS

The Good Book says in Genesis: "Let there be light, and there was light." Ever since that day light has been a blessing to man. Wells places light in the ten greatest boons to man. In order to be of use light must be controlled, harnessed, like water or fire. Near the equator light must be almost entirely shut out. Various means of subduing light have been devised. The cave man contented himself by hanging boughs of plaited straw over the entrance to his den, the cliff dweller by hanging skins of animals and coarse blankets, for the same purpose. The Greeks used sawed marble and alabaster, set in stone or marble frets or pierced openings. The Romans used sawed shells, and the Chinese, tanned skins of sheep and goats, while the Japanese used oiled paper.

Glass, like gunpowder and many other things we now use, was invented by the Chinese, thousands of years before the Christian era, but its purpose was for astronomical instruments, not windows. The Egyptians followed in the making of

glass, learning the secrets from the Chinese. That these people did make glass is proved by the fact that explorers found, in excavating tombs along the Nile, line drawings of the glass blower with his rod and ball of "metal" along with representations of other artists and craftsmen.

The intense heat and light from the Egyptian sun made necessary the use of small openings for air and ventilation. As these were left open, they had no need for glass and confined their efforts to producing beads, ornaments and small utensils for the use of the women of that day.

The Abyssinians followed the Egyptians in developing the craft some thousand years before Christ. The Assyrians and Phoenicians came next and placed the art on a commercial basis, carrying their wares through Greece and Rome. Record is found of the paying of tribute in glassware to their Poman masters. The work was still confined to small articles.

Slabs of crude glass were made first during the

time of Christ. The excavations of the city of Pompeii brought forth several examples in frames of bronze. As Pompeii was buried in ashes in 79 A.D. by the volcano Vesuvius, glass was evidently used for windows, in the palaces of the rich at least, in early Christian time.

Stained glass was first used in windows in the churches of the fourth century, but no trace of this glass could be found by the writer in his travels. That craftsmen in the art were known in the early days is proved by the walls of St. Marks, Venice, which are entirely covered with glass made and placed in the eleventh century by artisans from the Orient. The Venetians became the leading glass makers of their time. They learned the art from imported workmen and found an abundance of almost pure silica for glass in the sands washed by the Adriatic. Just as men had been brought from the East, so now men were taken from Venice to Rome, northern France, England and Ireland. Descendants of these Venitians are still making glass and mosaics on the Island of Murano. The writer found a day spent with them interesting and profitable and recommends tourists in Venice visiting this island.

Gothic architecture came into being in the twelfth century and the need of protecting the interior of these cathedrals with their lofty vaulted arches from the effects of the sun, the rain and the snow, as well as the desire for beautifying, gave the art of stained glass its golden opportunity. A number of these cathedrals are still in use and are graced by glass of the craftsmen and guilds of that century, notably Chartres. When one considers the crude glass and few colors at the disposal of these men, one marvels at their ability. Some of the glass has been restored from time to time, but the mellowing of the old glass by the sun of centuries, the encrustations of scale from the action of the elements and the accumulation of dirt about the leads and bars, give the whole a jewel-like appearance. This leads the guides to tell the tourists, artists and architects, that the art of making these windows has been lost. It did recede with the decline of the Gothic in the fifteenth and sixteenth centuries, but the art has never been lost. In fact, the leading stained glass artist of London, in discussing this matter over the inevitable tea, said to the writer: "Give me but two weeks time to experiment and I will reproduce any glass given me."

Florence is the art center of Italy and here may be found many old windows. A day studying these under different lights would well repay the traveler. Here too the action of the elements and the collection of dirt have given a charm.

An hour's ride, or less, on a tram will bring one to the old monastery at Chertosa. The windows here were made for the most part by monks. On entering a chapel, the writer noticed that the center medallions were of a different make from the rest of the window. Being as unfamiliar with Italian as the monk in charge was with English, he pointed to the center and asked: "Who?" The monk's fine old face lighted up with pleasure when he said: "Michelangelo." As no record had been found

of this versatile artist's work in glass, the writer was somewhat skeptical as to the statement, but later, a study of the life of Michelangelo showed that he was still living in Florence when the windows, which have dates on them, were made.

Many of the windows made in Germany and beautifying the churches of that day, were destroyed during the birth throes of the Reformation. The clear glass replaced the so-called "image" windows. This was also the case in Holland. Mural decorations fared better, as the people, unable to remove them, were content to paint over or white-wash them. In recent years, careful removal of this covering has brought to light many paintings of merit.

Crossing into northern France, the writer found much of interest in his chosen work. Notre Dame, that massive cathedral crowning the little isle in the Seine, is filled with a wealth of windows representing divergent periods. Here especially one should study the glass under many lights; early morning, high noon, sunset, bright days and cloudy. Sainte Chapelle, a little gem of Gothic architecture is much admired. Its walls are entirely of glass, the roof being supported only by columns. The technique of this work represents perhaps the highest development of that earlier concept of the art of stained glass — color and design dominant, rather than picture.

The English boast of being the leading makers of stained glass in Europe, and dozens of cathedrals and many more churches help to bear out their claim. England, Scotland and Ireland have many grey and rainy days, so in order to light their churches they must have larger openings for windows than those on the Continent. Again, the types of glass used on the Continent do not suit the needs of Britain. Perhaps the windows in one of the twenty-three college chapels at Oxford, those of Christ College, will best illustrate this. Burne Jones, a progressive young artist, concluded to try his hand at glass-making. He followed at first the tradition of the school on the Continent, making his maiden effort with fragments of dark and richly colored glass without the use of paint. Finding that this window cast a deep gloom, he threw aside tradition and developed the use of thin, transparent glass, delicately painted, which diffused the light and let it filter through the stone openings. This is a type of glass eminently fitted to England's needs and quite in contrast to the other glass in the same chapel.

The windows at Stratford, the home of Shakespeare, represent a number of periods, and the one given by the Americans is notable for the fineness of its design and the smoothness of its execution.

Fairfield has perhaps the oldest glass in England, and those concerned with this branch of the arts should include the quaint old town in their itinerary.

The new Cathedral at Liverpool has many fine windows, all of recent make, and somewhat in contrast with those found in many other parts of England.

(Continued on page 1454)

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

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Preaching

Evangelism is the prime purpose of the Church. In accomplishing this task the Church functions in four ways: through worship, preaching, teaching and service.

Men are saved from sin and trained in the way of Christian living through worship, preaching, teaching, and in the practicing of the Jesus way of living. All are essential. It is important that the Church be not permitted to atrophy in any one of its functions, nor to develop in any one to the exclusion of the others.

In July we discussed *evangelism*, in August *worship*, and now we will talk about *preaching*. So much has been written about preaching that there is nothing original left to say. The following non-technical discussion may however furnish encouragement and help to some town and country preachers.

The temptation with us preachers is to feel that preaching is of prime consideration because it is our job. It is a task that must be performed by us as individuals. In all of the other functions the responsibility for success rests more largely upon all the members of the congregation. It is proper that we should magnify our distinctive work. But we have been inclined to neglect the other functions to such an extent that in many Protestant country communities they talk about "going to preaching." And many of these country churches feel that preaching is the only necessary program and therefore can be performed by a non-resident minister.

A Resident Pastor

We are persuaded that even in the matter of preaching, a country minister who lives among his people and identifies himself with them will be very much more effective than one who lives in the city and drives out one or more Sundays per month. Not many city churches would tolerate a preacher, no matter how gifted, who lived on a farm identifying himself with farmers during the week and whose custom would be to drive into the city to preach and return to his home in the country. To preach effectively to country people, it is necessary to know country life and be familiar with the everyday problems of the hearers. This may account for the fact that some untutored country preachers are more acceptable than others with equal native ability who have many letters from educational institutions after their names.

In this new age when country youth everywhere are getting an education through consolidated schools and the agricultural extension service, it is imperative that the effective country preacher be educated. But in order to prevent his education from unfitting him for his task, it is necessary that the country minister learn country life. This may

be done by residence in the country, first-hand study of farm life, the reading of farm magazines and bulletins, taking courses in agricultural

schools, reading country life poetry, the study of country church books, taking country church courses in summer conferences, rural pastors' schools and theological seminaries, and in making a thorough study of the Bible as a rural book.

There never was a time when so much was demanded of a country minister nor a time when a minister with natural gifts and ample preparation could get a larger hearing in the country than now. Good roads and automobiles can take people away from church, but they can also bring them together from long distances to hear a country minister of real ability and ample training. Country people as a rule will not go to the city to church. But I do not know a single country minister who has the ability to attract a large congregation and hold a good-sized church in the city, who is not preaching to even larger crowds in the country than he would in the city.

The country preacher should make very thorough preparation. He should also study simplicity and clarity of style. It is said that Dr. John A. Broadus, the great Baptist preacher, presented messages that were peculiarly acceptable to country people. He was a great scholar. But the story is told that he prepared his sermons, read them to his wife for her criticism, then read them to the negro cook to make them so she could understand them. He once preached to a great country congregation. A farmer who heard him for the first time, made the remark: "I have heard Dr. Broadus was a deep preacher. He is no deep preacher, I understood every word he said!"

There is a large proportion of children and young people in the average country congregation. The country minister should always keep them in mind. It has been my privilege to hear nearly all of the great preachers in America and many abroad. There are some whom the multitudes hear gladly. I am thinking of five American preachers, all born in the country. None of them despise the ladder by which they climbed. They use freely country life illustrations and are pictorial in their messages. They are: James I. Vance, Nashville; Clovis G. Chappell, Memphis; George W. Truitt, Dallas; Mark A. Matthews, Seattle; and Frederick F. Shannon, Chicago. In any fairly well populated rural area in America, any one of these preachers would attract from the countryside congregations equal to those which attend upon their ministry



Henry W. McLaughlin, D.D.

in the great cities. Country people will drive long distances to hear a man who has a real message and has learned the secret of how to deliver it.

A country minister can find no better example than the Master himself. The country people heard Him gladly. We see Him on the shore of the Sea of Galilee, where the multitudes from the agricultural villages pressed upon Him. He borrowed a fisherman's boat, shoved it from the shore and used it as a pulpit. I think I have seen the place on the Sea of Galilee where He preached. There is a vast natural amphitheatre, where a

human voice could easily reach from five to ten thousand people. It is in sight of the wheat fields of Gennesaret. He spoke to them briefly about the importance of attention. He gained their attention by presenting to them the parable of the sower in the language and illustrations with which they were perfectly familiar. And when interest and attention had been fully secured, he sent home the sermon in one brief sentence: "He that hath ears to hear, let him hear." In the country churches we should study to get back to the Jesus way of preaching.

Expositions

Answers to Questions

"Has not Luke recorded a mere legend in Acts 19:12 concerning the use of Paul's handkerchiefs or aprons?"—A.B.

This is an old criticism that Harnack accepts and even Ramsay is disposed to allow. It was once common for modern scholars to flout the historical accuracy of Luke, but recent researches have all sustained Luke wherever new light has come as I have shown in my *Luke the Historian in the Light of Historical Research*. This incident is of a piece with the narrative about persons who walked under Peter's shadow in order to be healed (Acts 5:15) or who touched the hem of Christ's garment for that purpose (Matt. 9:20; Mark 6:56). There is no reason to deny the facts of such healings. There was an element of superstition on the part of those who did such things beyond a doubt. But those who were healed were not healed because of or by means of this superstition. It was the simple childlike faith that God honored in spite of the superstition. It would be a rash thing to say that God does not honor faith with any taint of superstition in it. The handkerchiefs or sweat-cloths (*soudaria*, Latin word for *sudor* sweat) were used as we do today for wiping perspiration as here or clearing the nose, for wrapping things in like the piece of money (Luke 19:20), and for swathing the head of a dead body (John 11:44; 20:7). Paul apparently had thrown some aside. The aprons (*simikinthia*, another Latin word from *semi* and *cingo* to bind around one) were such as workmen then, as now, used to protect their clothes. Paul used them when working at his trade as tent-maker.

It is not possible to avoid every tinge of superstition in religious worship on the part of all people, though it is always a drawback and a hindrance. One may cite today as evils the icons of the Greek Church, the statues of the saints and



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the Virgin Mary by the Roman Catholics. In spite of such superstition it is possible for some real faith to exist that God may accept and honor.

"What does Paul mean by 'bodily' in Col. 2:9?"—J. K. E.

Undoubtedly here Paul has in mind the Docetic Gnostics who denied that Christ had an actual human body. The Gnostics (Knowing Ones) had a theory that matter was essentially evil and was not created by the good God, but by an *aeon* or emanation of God in a series of such emanations and far enough away from God not to contaminate God by the work of creation and yet near enough to have power to do the work. It was a grotesque theory, but it satisfied these superficial mystics with poor processes of reasoning. It is amazing how little it takes to satisfy some minds who have strong prejudices and who imagine that their fancies are facts. We have abundant illustrations today in theology and science (so-called Christian Science, Spiritualism, Humanism, Behaviorism, Bahaism, Hinduism, Mohammedanism). Any new idea can get a following somewhere. So these

speculative dreamers came in contact with Christ and tried to fit him into their scheme of things. They did it in two ways. The Cerinthian Gnostics denied the identity of Jesus the Man and Christ the Aeon. The Aeon Christ came upon Jesus at his baptism and left him on the Cross so that only the man Jesus died. So Cerinthus and his followers argued. But the Docetic Gnostics took another turn about the person of Christ. They held that Jesus Christ had no actual human body, but only seemed (*dokeo* to seem) to have one. He was all spirit and only appeared to have a body with human experiences. The Apostle John is answering this form of Docetic Gnosticism in 1 John 1:1-4 when he speaks of that which he has seen with his eyes, heard with his ears, and handled with his hands, the actual body of Jesus Christ. The Docetic theory divided the attributes of the deity among these various *aeons*. One had this, another that. But Paul here affirms that "all the fulness (*pleronia*) of the Godhead (*theotetos*, the divine essence or nature) bodily (*somatikos*, in actual bodily form and no mere ghost or *aeon*) dwells in him" (that is, in Christ). It is hard to imagine a stronger declaration of the actual deity of Jesus Christ combined with his actual humanity. There is mystery in such a union beyond a doubt, but he had already said that Christ is the mystery of God (Col. 2:2). It is not possible to whittle away Paul's language here.

"How do you explain the dullness of the Twelve in Matthew 16:5-12?"—C. K. W.

A teacher of some six thousand young preachers

finds small occasion for wonder here. In my own experience as a teacher I have long ago ceased to expect students to understand a thing when first heard by them. Some of them have preconceived ideas that stand in the way. Some of them do not pay attention to what they are hearing. Some catch on at the end and only partially comprehend. Some put other meanings in the words and so do not get the teacher's meaning. Some have poorly trained minds that work slowly and do not know how to understand a metaphor. Jesus had warned the disciples against the leaven of the pharisees, of the Sadducees, and of Herod, a manifest parabolic use of leaven. But not one of the Twelve saw the point. Jeune as it appears, they actually disputed with themselves about bread and lamented that they had no loaves at all. Jesus reminds them of his power as shown in the feeding of the five thousand and then of the four thousand and finally pointedly stated that he was not speaking of loaves of bread at all, but he had used leaven in the sense of teaching. Put it down to the credit of the apostles that "then they understood that he had not bidden them to beware of the leaven of loaves, but of the teaching of the Pharisees and Sadducees." Some students are so dull that they do not see the point after it is as plain as a pike-staff and stuck right at them. Here the greatest of all teachers had tremendous difficulty with the noblest band of learners. The patience of Jesus as a teacher is one of the wonders about him. Today we all have cause for gratitude that the Master bears with us in our frequent stupidities and blunders.

Gold-Mining in the Scriptures

REV. R. C. HALLOCK, D.D.

RECOVERING CHRIST'S MEANING AND EMPHASIS

Printed or written words are the embalmed mummies of thought and feeling. Macbeth or Hamlet, dead to many who peruse, flame with emotion or thrill with thought when interpreted by the living voice of a Booth or an Irving. And like limitations are laid upon the words even of Jesus Christ when printed in a book. We need to recover the very intonations and emphases of the speaking Christ. Creative imagination, Spirit guided, must seek to hear again that matchless voice, and catch the meanings which only the living voice can convey.

Let us see how far this is possible in such passages as these:

1. Why Callest Thou Me "Good?" God Alone is "Good." Mark 10:18.

Kai ekporeuomenou autou (gen. absolute) eis hodon, prosdramohn heis kai gonupetehsas auton epehrohta auton, And, he going forth into the way, one running up and kneeling to him asked him, Didaskale agathe, Ti poiehsosh hina zohekn aiohniou klehronomehsosh? Good Teacher, What shall I do

in order that I may inherit eternal life? *Ho de Iehsous eipen autoh, Ti (adv. accus., neut. of tis; as to what? why?) me legeis agathon? oudeis agathos (estin) ei meh (if not, hence except) heis, ho Theos, But Jesus said to him, Why (as to what? in what regard?) do you call me "good?" No one is "good" except one — GOD.*

Here are Christ's words: which of them did he emphasize? Did he say, Why do you call ME "good?" (Implying — I am not "good:" God only is good, and I am not God.) Or, "Why do you call me GOOD? (Same implication.) Or did he not actually emphasize the *Ti*, which has the emphatic position? WHY do you call me "good?" (Implying — Yes, I am "good" as you say: but in what comprehension do you apply that term to me? Is it merely an empty courtesy on your part, or is it in profound meaning? Only God is "good;" yet you say I am "good;" do you mean to recognize, then, that I am God?

Clearly, if we have recovered Christ's emphasis we have found the true and profound meaning of his thrilling words. And that this was his emphasis is hardly to be doubted. Granted that word order is

not conclusive here, yet all other considerations are corroboratory. Christ could not have meant to say that he was not "good," for the whole trend of his claims had been that he was "good." (cf. Jno. 8:46, *Tis eks humohn elegchei me peri hamartias?*) Nor would he stultify himself by saying here that he was not "God;" for while the climax of that claim was yet in abeyance, the claim itself had clearly been made. (Mark 8:27, seq.) And beyond question the whole analogy of Christ's self-disclosure favors our inference, that Christ's emphasis was on "Why?" not on "me" or on "good." So we have found here a unique and great sermon theme, when we have recovered Christ's emphasis.

2. How Can a Man Do Greater Works Than Christ's? John 14:12.

Amehn amehn legoh humin, Ho pisteuohn eis eme ta erga ha egoh poioh ka'keinos poiehsei, In solemn truth I declare to you, The one believing on me, that man shall do the (same mighty) works which I do; kai meizona toutohn poiehsei, yea, even greater than these (of mine) shall he do, hoti egoh pros ton Patera poreuomai, because I go unto the Father.

Now, the meaning here is expressed, not so much by emphasis as by inflection. What is implied? A species of hopeless self-abnegation? Is it the feeling of Jesus that he is about to die; that his working time is at an end; that henceforth he is "out of it," and so his followers will be able to do more than he himself can ever do again?

I at least do not hear such tones in his voice! No; his intonations are jubilant, cheery, triumphant. His words are a trumpet call to victory; their aim, to inspire with a mighty hope these disciples whom he is soon to leave. For coming days will be to them still grander days — since the WHOLE DIVINITY TRIUNE shall then coact for the triumph of Christ's church! And this comes to pass because Christ "goes to the Father." The Holy Spirit will come to empower and enlighten. (v. 16, etc.) The Father and the Son will come and dwell in their Church. (v. 23.) And therefore is it, that spirit-filled men, believing upon Jesus Christ, made mighty by the co-operating TRINITY efficient through them as instruments of God, can do greater works than those of Jesus. Which is but to say, that the Crucified, Risen, Glorified Christ. One with the Father and the Holy Spirit, can and does accomplish greater things now than when a man on earth.

3. Christ's Subtle Humor. Matthew 22:31-46.

Some folks feel that it is derogation to attribute to Jesus the sense of humor: but what a rift in his perfect humanity, had he been without it! This present passage, for instance, clearly indicates a grim yet subtle humor in Jesus, and needs such inflectioning. Read the Greek aloud, with this in thought.

Sunehgmenohn de tohn Pharisaiohn epehrohtehsen autous ho Iehsous legohn Ti humin dokei peri tou Christou? tinos huios estin? Legousin autoh, Tou Daeid. Legei autois, Pohn oun Daeid en pneumatikalei auton kurion, legohn, Eipen Kurios toh kurioh

mou, Kathou ek deksiohn mou heohs an thoh tous echthrous sou hupokatoth tohn podohn sou? Ei oun Daeid kalei auton kurion, pohn huios autou estin? Kai oudeis edunato apokrithehnai autoh logon, oude etolmehsen tis ap' ekeinehs dehs hehmeras eperohlehsai auton ouketi. (See the N.T.)

Recall the whole incident. Trap after trap his antagonists have laid for him; he has parried all their attacks, has proved himself more than master in these contests of wits; and now with grim but gentle humor he lays this counter-trap for them. One imagines his eyes twinkling as he sees his antagonists walk right in to take the bait — and find themselves caught! And Jesus seems nearer to us now for his keen humor; we rejoice in his victory. Likewise, this scripture passage has now taken on new point and meaning.

4. The World's Supreme Invective. Matthew 23:13-33.

Jesus the Christ was the most brilliant man that ever lived in the tide of times; brilliant orator, brilliant thinker, brilliant statesman, brilliant strategist. But noting now only his peerless eloquence, and limiting our attention to one phase of this (invective: as exemplified in Matthew the 23d), we deliberately declare, simply and without exaggeration, that you will search in vain all controversial speeches of the world, whether Greek, Roman, English or American, to find anything that can be set beside this masterpiece of invective of Jesus Christ's — so searching, so terrible, so full of the moral majesties of righteous indignation; so overwhelming to antagonists, and at the same time so great in its own exaltation of truth and holiness. It is a world's model; but matchless in all the world.

How, then, can any man recover the tones, inflections, emphasis, of such an address? Some seem incapable of it. One year ago I heard a preacher of undoubted parts read this chapter in Sunday morning services. He read it lightly, trippingly, even frivolously. Wherefore such reading? His soul had never heard the Speaking Christ! Why had he not pondered at times upon that marvellous Apocalypse vision, of One whose eyes were as a flame of fire, whose face was as the sun shineth in his strength, whose voice was as the sound of many waters? That vision was the seer's pictured remembrance of Jesus, as John had seen and heard him in impassioned public speech — when his face was both radiant and terrible; when his eyes flashed and burned upon self-righteous "hypocrites;" when his marvellous voice rang out like the crash of breakers upon a rockbound coast. So pondering, the preacher would have been constrained to echo somewhat, however little, of the real emphasis and meaning of that indescribable address. For the secret of true interpretive scripture reading is this: — a pondering heart, and an inner ear divinely attuned to hear the Speaking Christ.

For lack of space we quote but v. 13: *Ouai de humin, grammateis kai Pharisaioi, hupokritai! hoti kleiete tehn basileian tohn ouranohn emprosthen*

John anthrohpohn: humeis gar ouk eiserchesthe, oude tous eiserchomenous aphiete eiselthein; and if any one will essay to read it with full significance, from that solumn Ouai through to the end, he will feel, actually feel, the poignant significance of Christ's words.

5. How Can Giving Alms Make All Things Clean? Luke 11:39-41.

Nun humeis hoi Pharisaioi to eksolithen tou potehriou kai tou pinakos katharizete, to de esolithen humohn gemei harpagehs kai ponehrias. Aphrones, ouch ho poiehsas to eksolithen kai to esolithen epoiehsen? Plehn ta enonta dote eleehmosunehn, kai idou panta kathara humin estin, Now do you Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Foolish! Did not the one who made the outside make the inside also? But the things being in, give for alms; and behold, all are clean to you.

Now, here is something Jesus said which is hard to understand; the translations differ widely Goodspeed renders, "But give your inmost life to charity, and at once you have the whole clean." 20th Cent. N.T. renders it, "Only give away what

is in them (the cup and platter) in charity, and at once you have the whole clean." While Weymouth (3d Ed.) renders, "But as to what is within, give alms, and instantly all is clean in you." Moffatt takes refuge in a conjectural emendation of the Greek text.

If only we could hear Christ's emphasis and inflection, see the possible gesture of hand or head, doubtless we should at once catch the exact signification of his words. Note how the Greek sets *eksolithen* and *esolithen* over against each other. The issue between Christ and the Pharisee is as to "outside" and "inside." The Pharisee thinks that Jesus is externally unclean ceremonially; Jesus knows that the Pharisee is internally unclean spiritually. Do we not hear the very tones of Christ's voice as he seems to say, "Yes, outside, outside! It is all outer form and seeming with Pharisees. You flaunt the appearance of sanctity, of charity; but actually you are extortionate, unjust, unholy. Go, get yourselves clean *inside*, and then your charity, your services, your lives, will be really clean!"

The recovered tones and emphases of Christ's voice will reveal more to us than will the competing renderings of translators.

The Twenty-third Psalm

THE REV. PROF. PAUL H. ROTH, D.D.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul.

He leadeth me in the paths of righteousness for His
name's sake.

Yea, though I walk through the valley of the shadow of
death,

I will fear no evil, for thou art with me;
Thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine
enemies.

Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days
of my life;

And I will dwell in the house of the Lord for ever.



Prof. Paul H. Roth, D.D.

Would it be going too far to call this the most beloved song in Christendom? One ventures that it is more held in memory than any other. The Psalm itself is an evidence of the way in which the Shepherd leads us, for it has entered into so many deep secret places of so many people's lives and has brought just the leading that their souls required. It has been the daily prayer of multitudes, and in loss, temptation, bereavement, death, it has strengthened faith, caused hope to spring again and made men feel that after all there is Strength at hand to enable them to meet life's hardest demands.

One hesitates to comment on this Psalm. It would seem that words would but obscure its simple, delicate beauty and only impede its direct

and perfect appeal. There is a finality about it; when one has repeated the words, it does not appear that more can be said. The genius of the English translators has never wrought more happily. Here and there a change will make for greater accuracy, but there is also a fidelity to spirit and truth which pedantic verbal corrections might easily mar. We would not seek to change our King James version of the 23d Psalm. Yet we may in places deepen our insight into the appealing figures and so perhaps even enhance their comforting ministry.

I have taken that view which sees the Psalm as made up of three equal parts, each developing a

different figure. On this view it sets forth the Lord as Shepherd, Guide, and Host.

The Shepherd

The Shepherd is Jahveh, the Lord. If I have the Lord as my Shepherd, of course there can be no want. Such a shepherd is guarantee of all plenty and safety. In these few simple words, "The Lord is my shepherd," is a complete and satisfying expression of perfect confidence. No happier word than shepherd could be chosen, for it combines the conceptions of absolute, competent, unquestioned leadership and kindly, intimate fellowship. We fear a king, but we love and draw near to a shepherd. The king is upheld by the blood and sacrifice of his subject; but the shepherd assumes the whole care of his flock himself, and gives himself for them. The title is wondrously apt.

"He makes me to lie down in green pastures."

Neoth deshe means the pastures where the grass is fresh and abundant. There He makes me to lie down, so that in complete comfort I may rest and enjoy what He has provided. *Mey menuchoth*, literally, waters of resting-places, it is there He leads me. Thus our shepherd provides us the best of food and drink. *Yenaha'enyi*, he leadeth me. Our shepherd leads, he does not drive. "He restoreth my soul," literally "brings back" my soul. Here we pass from the figure to the reality. The Lord restores our souls. We are always finding it so. When we are weary with temptation and labor, when we are weak from feeding on this world's dry and tasteless pastures, the Good Shepherd leads us to the water of life and the bread from heaven and restores hope, faith, joy again.

The Guide

It is arguable that the figure of the shepherd extends through the 4th verse. Yet it appeals to me as preferable to hold that the shepherd does not after bringing his sheep to safety and plenty at once carry them thence into dark and dangerous places. I prefer to interpret the next strophe as a new figure, that of the Guide.

"He leadeth me in the paths of righteousness."

Bemagglei cehq, is rather the paths of rightness, "right paths." "Paths of righteousness" would be departing from the figure. Our Guide in the labyrinth of this life is the Lord. He only knows the way, and He leads us in the right paths, the way that leads straight to the destination, the right road. He does it "for His name's sake." It does not comport with the greatness and honor of the Guide of men to lead them any other than the right way. We trust such a guide.

Even when we come to dark and terrible places, into a valley where death shadows, *ca'maweth*, where every peril lurks, such is our confidence in the Guide who goes before that we "fear no evil." Wonderful must be a guide Who can so strip life of fears. We simply think, "For thou art with me" and terrors flee. This is no mere sentiment, it has been demonstrated in history. Augustine chose this psalm as the hymn for martyrs. Men, women, little children went fearlessly to death in the power

of it. It fills one with awe in quiet days to venture explaining this psalm when one knows that Bishop Hooper in his miserable prison with his bed "a little pad of straw" and a "rotten covering" wrote an exposition of it before his glorious martyrdom at the stake. When the two Scottish girls, Isabel Allison and Marion Harvie, were hanged at Edinburgh in 1681, the latter said "Come, Isabel, let us sing the 23d Psalm" and with it they drowned the voice of the curate who would have exhorted them in another faith. So too, John Howard as in the pursuit of duty he visited the loathsome prisons at risk of life kept saying "I fear no evil, for Thou art with me," and with that Guide made English prisons a better place for all erring brethren after. One glance at the strong Good Shepherd, His rod for weapon, His staff for walking, calm, loving, able, and we are comforted.

The Host

Again the figure changes; Jahve has been Shepherd and Guide, now He is the Host who "prepare a table before me in the presence of mine enemies." The guest is safe there. In the Oriental conception of hospitality the host is bound to go to any length to keep his guest safe from every peril. The Great Host is ample guarantee of safety to everyone who confides himself to His hospitality. What a picture too this is of life! We are beleaguered men, to live is to be tempted, on every side are the enemies that would pull us down, the world, the flesh and the devil. But in the midst of them we sit secure if we have the sign of the Lord's guest upon us.

But not only is there security, there is plenty and abounding joy. The symbol of our religion is not ashes and the spirit of heaviness, but the oil of joy and the overflowing cup. "Goodness and mercy," we might render "prosperity and kindness," wait upon the table. "Surely," *ak*, this has the meaning "nothing but." "Nothing but prosperity and kindness shall follow me all the days of my life." The guest is not a casual, or occasional visitor, but one who belongs at the table of Jahveh, a member of the household. He is there all the days of his life. And the same satisfying thought is carried out in the last words, "And I shall dwell in the house of the Lord for length of days."

Thus through the three intimate figures of shepherd, guide and host we have seen our Lord bless us in every earthly walk. Spurgeon said, "what the nightingale is among birds, this divine ode is among psalms, for it has sung sweetly in the ear of many a mourner in his night of weeping, and has bidden him hope for a morning of joy. I will venture to compare it also to the lark, which sings as it mounts, and mounts as it sings, until it is out of sight, and even then is not out of hearing. Note the last words of the Psalm, 'I will dwell in the house of the Lord forever,' these are celestial notes, more fitted for the eternal mansions than for these dwelling-places below the clouds. Oh that we may enter into the spirit of the Psalm as we read it, and then we shall experience the days of heaven upon earth."

Sermons

The Penknife on the Word of God

Morning, September 7, Twelfth Sunday After Trinity.

The Rev. Charles Haddon Nabers, D.D., First Presbyterian Church, High Point, North Carolina.

"And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth."

Jeremiah well knew the fine art of story telling. With a sure and vivid touch such as an O. Henry might envy, the prophet sets forth in what we call the 36th chapter of his prophecy a fascinating tale that has but few superiors in any literature.

A Vivid Tale of a Burned Book

It is the fourth year of the king Jehoiakim, a weak and sinning monarch. The word of the Lord comes to Jeremiah, saying: "Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from, his evil way; that I may forgive their iniquity and their sin."

Jeremiah does as he is told to do. He dictates all the words of Jehovah unto Baruch. When the roll of the book is completed, he commands Baruch to take it to the house of the Lord and read it in the presence of all the people. The order is obeyed. The book is read on the occasion of the fast in the ears of all the people. The multitude is greatly stirred.

One of the hearers was Michaiah who hurriedly ran to the gathering of the princes, and told them of the judgments contained in the book. The princes sent for Baruch, and asked him to read the roll of the book unto them. Baruch read it before them, and they feared both one and other, saying: "We will surely tell the king of all these words." But they knew the king, and cautioned Baruch saying, "Go, hide thee, thou and Jeremiah; and let no man know where ye be." They are impressed in no mean degree.

They told the king. The king sent Jehudi to fetch the roll. "And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king." No modern language can be as impressive as the simple words which the prophet then uses in the climax of the tale; let him tell it while we listen back over the distant years:

"Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him.

"And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumer in the fire

that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them." The king was guilty of gross indifference.

Jehoiakim commanded his servants to take Baruch and Jeremiah, but they were safely hidden from his wrath, and they escaped.

The word of God came again to Jeremiah, and the prophet took another roll, wrote thereon all the words contained on the first one which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words. The curtain falls upon the stage and hides the characters from our view.

What a story of life! What an ending, "there were added unto them many like words."

Many angles in this tale afford a profitable hour of study. Here is one: The function of divine revelation is to persuade men to accept divine truth. God presents His word in order to help the helpless. Not alone in the New Testament but all through the pages of the Old do we find ourselves looking at a God of love. Only a few chapters previous to this one has Jeremiah exclaimed: "The Lord hath appeared unto me of old saying, Yea, I have loved thee with an everlasting love." Every prophet and every bit of prophecy is an attestation of a loving God.

Here is another intriguing angle: God never lacks a witness even in the most perilous of time. By ways and means beyond our control and often beyond our comprehension the message of Jehovah reaches the ears of the men primarily affected thereby. The winds and the waves, the marching and the countermarching of hostile troops, the street conversation and the palace gossip become agencies by which divine commandment and judgment is heralded.

The main theme here is to study the treatment given to the word of God, and to such a study let us closely confine ourselves.

Others With the Spirit of Jehoiakim

Jehoiakim sitting in his winterhouse before the fire lazily playing with his penknife, and burning the word of God sheet by sheet on the open hearth does not sit alone.

Not far away from him in spirit sits Ahab, an earlier king in Israel whose silly wife Jezebel led him to surrender himself and his realm to the service of Syrian Baal. When this royal pair committed murder to add a small vineyard to the possessions of the king's house, the king finds the prophet of Jehovah in the garden of Naboth. Ahab greets Elijah with these words: "Hast thou found me, O mine enemy?" The word of God and the messenger of God is no enemy to any man; they are

friendly to the man, but unfriendly to all sin in that man's soul.

Even farther from truth does Jehoiakim sit than does the modern poet of bitterness. Arthur Hugh Clough, whose lines express the doubts and struggles which afflict so many candid minds. Clough muses:

"Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say.

"On sunny noons upon the deck's smooth face,
Linked arm in arm, how pleasant here to pace;
Or, o'er the stern reclining, watch below
The foaming wake far widening as we go.

"On stormy nights when wild northwesterners rave,
How proud a thing to fight with wind and wave!
The dripping sailor on the reeling mast,
Exults to bear, and seems to wish it past.

"Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know.
And where the land she travels from? Away,
Far, far behind, is all that they can say."

But it is even better to sit with Clough and muse on the uncertainty of the future, than to take one's penknife and destroy bit by bit the message of the Lord to the nation over which one rules and for whose conduct one is directly responsible.

Not far from Jehoiakim sits that angry, turbulent multitude in New Testament days which stopped the ears and shouted when the message of God was spoken: "We will have none of it." It is really better to be capable of such violent passion than to sit calmly and meditatively down in the midst of a group of friendly princes, and dissect and burn the divine message.

Rather does Jehoiakim become part and parcel of the populace which existed in the days of Noah. When the chosen one of the Lord is preparing an ark for the safety of his group of true believers, the crowds had then daily sport in laughing at the impending judgments of Jehovah, and in ridiculing Noah for the unheard of task which he had undertaken — the building of a boat on dry land. But events justified the faith of Noah as events ever justify man in holding on to the words of God.

When Paul reached Athens on his second missionary journey, he preached Jesus and Him crucified, down in the market-place with such fervor and zeal that the higher-ups of the classical city invited him to deliver an address before them at Mars Hill. Never before or since was there a more appropriate place in which to proclaim the Prince of Peace — at an eminence dedicated to the god of war. Paul spoke. The thing happened there which has always happened with the Gospel is preached. Some accepted, some put it off, but quite a few mocked, when they heard of the resurrection of the dead. These mockers composed the group which sits close beside Jehoiakim, as he uses his penknife on the Word of God.

Modern Jehoiakims

But closer still to this weakling on the throne of David are those men and women of our own generation who will have nothing to do with the church of the living God, who tramp upon all high

and serious matters as though they did not exist, who see life only in what they shall eat, drink, and amuse themselves by night and by day, and who differ from Jehoiakim only in this — that while the ancient king listened to the reading of the judgments of Jehovah and then cut the scroll to pieces and warmed himself by its blaze, the moderns would look only to see that the book was a religious book, and dump it into the fire or the garbage can without either ceremony or reading. Irreligion dominates the lives of too many men and women. I would rather hear of some men and women reading the Bible and burning it up than to have you sit around in absolute disregard of all divine commandments.

One of America's most prominent ministers delivered a great address the other day in Edinburgh upon the occasion of the reunion of the two great Scotch churches. The keynote of that address was in this sentence: "The difference between the world of yesterday and the world of our day is that the world of yesterday had God at its center and the world of today has decided to put man there." And the modern world has put man there! Not only so, but the man put there is the personal pronoun, first person, singular. Much of modern life is lived in the light of such philosophy. Natural therefore is it for a praying father in this city to say to me as I expressed the hope that his forty-year-old son might become a Christian: "I wish he would, but try as I can, I cannot see that he ever has any thought of God. He thinks only of himself, and of his own material advancement." This would have been severe indictment were a preacher to have uttered it; with what terrific force it comes when a father so speaks of his own son! Yes, that man sits not far from here, and he sits with Jehoiakim. Last week when I spoke to him of salvation, of righteousness and of the world to come, the only answer was a hollow laugh which sounded like the laughter of a fool.

Spiritual matters must be spiritually discerned. The great task of bringing to life the soul dead in trespasses and sin is the task of God. No man can understand the word of God unless the Spirit of the Lord reveals it unto him. A person may read the figures on the sundial, but no one can tell the time of day by that sundial unless the sun shines upon it. We cannot understand the full purpose of the great Book until the Spirit of God shines in our own souls. A man may say he can find God without reading the Bible or attending a church. That same man might swim a river without bothering to cross on a bridge, but would swimming that stream get him on the other shore any quicker or any safer than by crossing on the bridge?

Our Treatment of the Divine Word

What shall be our understanding of the Word of God, and how shall we treat it?

God reveals Himself through the consciences of men, when these consciences are not seared by habitual sin; He reveals Himself through His providential dealings with nations and individuals; He reveals Himself through the myriads of wonders,

in nature: "the heavens declare the glory of God and the firmament showeth His handiwork;" but to the ordinary man seeking to find a knowledge of the Supreme Personality, the book of God, known to us as the Bible, is the means closest at hand, and the means which has led to the successful culmination of many such searches. What does the Bible teach?

Our Reformed fathers took their stand on the Bible, not as a book of biology or astronomy or history or anything of the kind, but as a disclosure of God, and as a disclosure of God in one particular, that there is nothing to prevent our opening our solitude to Him. Here the Bible is infallible. Our catechism asks; "What do the Scriptures principally teach?" It makes answer: "The Scriptures principally teach what man is to believe concerning God and what duties God requires of man." There the Holy Scriptures are an impregnable rock.

If we burn the word of God in the fire, or thrust it aside indifferently unread, or read it carelessly, we are the losers. Certain fine things would disappear from our lives.

We would lose a really noble view of life. Nowhere else can we find so high and exalted concept of the meaning and possibilities of human life. should mankind cease thinking of man as a child of God, and think of him as the accidental product of physical forces, the whole idea as to the purpose and meaning of life would change. It would not change for the better.

The man who acts like Jehoiakim not only loses a noble view of life, but he loses at the same time a noble view of himself. When we know that we are accountable to God for our actions, life takes on a new seriousness. Katherine Mansfield, the author of some of the finest short stories of our time, wrote to her husband during her last illness: "I have been looking over my stories today, and there is not one of them that I would show to God." To do something worthy of showing to God — that is one of the highest motives that inspires men to fine living. That motive is gone when the Bible is disregarded.

The man who neglects the Word of God will have a meaner view of other men. They no longer think of them as brothers, children of a great Father, and the greatest incentive to sympathy, service and justice disappears. The men who talk the meanest about their fellows to me are the men who know neither God nor His Bible with an intelligent heart.

Our Duty as Witnesses to the Word

But no neglect, no forgetting, no burning of the word of God will interfere with its divine truth. Jehoiakim did not remove the penalty for the evil in his nation by throwing the words of divine judgment into his open fire. The servant of the Lord was asked to write them over again, and to them were added many like words — and every production was fulfilled. The captivity came upon

the land. Sin brought its punishment. In the following chapter, the enemies of the truth with Irijah as spokesman said to Jeremiah: "Thou hast fallen away to the Chaldeans," but Jeremiah was friend to Judah in seeking to warn the nation of impending doom. So is every man who seeks to warn a sinner of the evil of his way — a friend and not an enemy.

Jeremiah and his little group apparently stood alone in the midst of a nation which threw religion in the discard. They looked lonesome; they were lonesome. But with that group stood a divine Person who warmed their hearts and gave courage to their souls. That little group held aloft the torch of true religion in the midst of a dark and gloomy age. They bore the torch by which all later generations walked through faith. They bore witness to the vitality of a life that is laid close beside the promises of God.

Religion will never be popular with the Jehoiakims of the world. It interferes with their sports, their ease, and their habits of thinking and their methods of daily conduct. They will keep on cutting it into small bits and throwing it aside. But you and I can be members of such a group as that to which Jeremiah belonged. In that group there are some chosen folks to do a chosen work. The choosing is done by God Himself. The work is the greatest that an individual living on the earth is capable of doing — it is bringing men to know God face to face, and to inspire them to predicate their lives upon the basis of a living, loving Personal God who reveals Himself through Jesus Christ. The members of this group will never be popular. Jesus said to the charter members of the first group: "Ye are not of the world. Therefore the world hateth you. If ye were of the world, the world would love its own."

Let the group function for righteousness in the midst of an indifferent world. Let its membership include your name and mine. Let its activities embrace our witnessing to the vital power of a spiritual religion in our own lives. And to what shall we witness?

Witness to the fact of God in such a way that this fact may be a factor in the life of men who know us and prevent them from living without God in the world.

Witness to the character of God as set forth in the life, teaching and death of Jesus Christ our Lord and Master.

Witness to the kingdom of God as described by Jesus Christ in the Gospels. The kingdom of God is in a very real way the Gospel which Jesus brought unto men.

Witness to the threefold call which comes to human hearts from Jesus — the call to believe in the kingdom of God, the call to repentance since we have not lived on the lines laid down in the Kingdom of God, and the call to dedication to and service for the Kingdom of God.

Witness to the promise of divine power which comes from Christ to all who seek to live the life of righteousness and peace advocated by the New Testament Scriptures.

This is life in reality, in power, in influence and

in kinship with a higher world and with the better elements in this world. It is an incalculable distance from the weak king who knew nothing of God, and sought in vain to evade the penalties which accrue to those who are false leaders.

Going to School

Evening, September 7, Twelfth Sunday After Trinity.

The Rev. William R. Glen, Baltimore, Maryland.

*"So teach us to number our days,
That we may get us a heart of wisdom"—Psalm 90:12.*

We have come to the time of the year when the boys and girls are getting back to school. The vacation season is ending, schools and colleges are reopening their doors, the young of our households are returning to their books and studies. Some little tots, of course, are finding their way to the schoolroom for the first time.

Returning to school after vacation, going to school for the first time, are events of some importance in the lives of our boys and girls. It means a great deal to a mother when she sees her little six-year-old starting off to school, and realizes that she is relinquishing the little one to the care and guidance of others, as she has not done before. Also, it means a great deal to mothers, and to fathers as well, when they see larger sons and daughters leaving home for college and university.

Education becomes increasingly general, popular and necessary. The boys and girls and young people of today have many advantages and opportunities in an educational and a cultural way that their parents did not enjoy. Municipalities and states are spending large sums of money every year on public education, in order that the young may enjoy these advantages and opportunities, and may prepare themselves to live happy, useful, and successful lives. We ought to be very grateful for our schools and colleges, and especially for our fine system of public schools.

It is probably that the reopening of another school-year sends some of our older minds back over the years to the days when we were boys and girls in the schoolrooms. We recall, "School days, school days, dear old golden-rule days, reading and writing and 'rithmetic, taught to the tune of a hickory stick." Our school days in spite of the hickory stick, or whatever kind of stick or discipline that the teacher may have used, hold many pleasant and profitable memories for the majority of us. We remember with affection and gratitude teachers of whom we were especially fond, schoolmates of the long ago, and the happy times that we spent together.

But the beginning of a new school-year sends my thoughts in another direction, in the direction of the remembrance that life itself is a school.

Life is a school in which all of us are pupils. Life is a school in which all of us have our lessons to learn. Life is a school in which daily tasks are as-

signed to us. Life is a school in which there are rules and regulations to be followed, authority and discipline to be encountered. Life is a school in which, as in the school-room itself, there are to be found pleasant associations and happy times, also disappointments and failures.

Our schools-days have a beginning, likewise an ending. So it is in the great school of life. The day comes when earth's lessons are all over, when earth's tasks are all done, when earth's ties are all broken, when earth's pleasures are all gone, when earth's pains are all ended; and we pass, graduate as it were, from the school of life here to the school of life yonder.

In the school of life Christ should be our teacher. He, himself says, "Come . . . and learn of me." I say again that as you look back to your school days you recall certain teachers of whom you were especially fond, who were at pains to help and to counsel you in every way. Many of us are wiser and better men and women today because of the kindness, patience, interest, and helpfulness of these teachers of our childhood and youth. We appreciate them now as we did not then.

But there is no teacher like the Master, none so wise, so kind, so patient, so understanding, so loving, and so true. What a privilege it is that we may come to him with all the questions that perplex and trouble us, with all the tasks that try our strength, with all the pains and sorrows that burden us, and sit at his feet and learn of him.

In the school of life the Bible should be our text-book. It is the book that we should read, study, meditate upon, and follow. Just recently one of our great literary men has said, "The Bible is by far our best Text-book." Even as there is no teacher like the Master, so there is no book like the Bible. We are told, "Read it to be wise believe it to be safe, practice it to be holy." The person who makes it his habit to read the Bible, who cherishes its promises, and follows its precepts, will not fail to make progress in the school of life and to graduate with honor.

In the school of life the lessons we need to learn are: humility, sincerity, kindness, patience, cheerfulness, courage, forbearance, longsuffering and love, for these are the fruits of the Spirit, and the lessons we learn in the school of Christ, and from the pages of the Word.

I was reading from Stanley Jones the other day, and he was pointing out that the sins many of us Christians need to guard against are not gross sins of the flesh but sins of the disposition. We are proud, unkind, impatient, insincere, self-seeking, unforgiving. All of these need to be unlearned, and their opposites need to be learned.

Certainly we do not err in concluding that the school of life here is a preparation for the school of life yonder. Truly life has its own meanings, its own satisfactions and rewards; but somehow or other life loses some of its meanings, and the varied recompenses and disappointments of this life are difficult, yea impossible, to understand, save in the thought of another and a higher school of life beyond death and the grave.

Kipling expresses the thought in a beautiful way in his L'Envoi:

When earth's last picture is painted, and the tubes are twisted
and dried,
When the oldest colors have faded, and the youngest critic
has died,

The Sanctity of Speech

Morning, September 14, Thirteenth Sunday After Trinity.

The Rev. Charles Haddon Nabers, D.D., First Presbyterian Church, High Point, North Carolina.

The Third Commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.—Exodus 20:7.

The commandment which emphasizes the sanctity of God is followed by one which declares the sanctity of worship. In turn, the edict calling for a holy worship is immediately followed by one which demands that our speech be sacred. The third commandment reads: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

No doubt the immediate occasion for this particular commandment lay in the necessity for safeguarding oaths. All human society rests upon mutual confidence, and confidence depends upon truthfulness. The word of a man in an oath must be a sacred thing. Therefore we have this third commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

To these words of Sinai, the Master of life added a fine and venturesome word. Unto the men of His day He said in substance: "A man ought to be so truthful in ordinary conversation as to make an oath unnecessary. When a man speaks truth day after day, it is not necessary for him to call upon God to verify the accuracy of his statements upon special occasion." Such a word lifts society upon a high and holy plane when mutual trust and unquestioning confidence come to full fruition. Surely all of this is involved in the Christian doctrine of the sanctity of speech. Let no man debase the name of his God for an unholy purpose. Let the name of Jesus be linked forever with matters serious and glorious.

"Precious Name, Oh how sweet,
Hope of Earth and Joy of Heaven."

Profanity in Speech

The third commandment is violated first by those whose speech is profane in the ordinary

We shall rest, and faith we shall need it — lie down for an aeon
two,
Till the Master of All Good Workmen shall set us to work
anew.

And those that were good shall be happy: they shall sit in a
golden chair;
They shall splash at a ten-league canvas with brushes of
comets' hair;
They shall find real saints to draw from — Magdalene, Peter
and Paul;
They shall work for an age at a sitting and never be tired at
all.

And only the Master shall praise us, and only the Master shall
blame;
And no one shall work for money, and no one shall work for
fame;
But each for the joy of working, and each in his separate star,
Shall draw the Thing as he sees It for the God of Things as
They Are!

meaning of the word. What is profanity? Profanity is the irreverent, passionate or flippant use of that which is serious and sacred. Profanity is the taking of holy ideas to express unholy tendencies. In the Larger Catechism prepared by the Westminster divines, such phrases are used in the discussion of the things forbidden in this commandment as "sinful cursing, profane jests, reviling the truth of God, wickedly mentioning divine titles, attributes, ordinance or works."

We live in an age much given to profanity. It is constantly heard in our street and drawing room conversation. It fills the pages of the latest best-selling books. It is the dominant characteristic of many of the popular dramas of the last decade. Profane language violates the sanctity of speech.

Just why do people become profane in speech? At least four reasons have been suggested, and in each is much of explanation. First of all, it is caused by our associations. Chameleons take color from their environment, and men have their conversation colored by the men and women with whom they ordinarily talk. For many people the cure for profanity is a new group of daily intimates. Much, however, of the profanity with which we are familiar is caused not alone by association, but with association coupled with thoughtlessness. We do not think, therefore, our speech becomes profane. There is a further reason for some profanity; it is the belief in the mind of some people that swearing adds emphasis to conversation. In his younger days John Bunyan said: "I knew not how to speak unless I put an oath before and another behind, to make my words have authority." Thomas Carlyle said of his father: "In anger he had no need for oaths. His words were like sharp arrows which smote into the very heart." As a matter of fact, the use of profanity weakens speech. Still another cause of profane speech is that it is the result of an explosion of the pent up emotions within the heart. A person becomes violently angry; he is heated within; and to relieve himself of his emotions, he begins to curse and swear.

Not a single advantage accrues to the man who violates the sanctity of speech in the use of profanity, but on the other hand he becomes a sufferer in the finer realms of life. He is obliged to pay a price in intellect. Profanity breeds laziness. It is

a sure sign of ignorance, a confession that the speaker has no knowledge of good English and that his vocabulary is insufficient to express his meaning. Profane speech ruins clear thinking, for an impoverished vocabulary usually points to impoverished thought. Lord Byron said of a friend: "He knew not what to say, so he swore." That friend has many successors. Another literary man summed up the character of an associate in this sentence: "He got into the habit of using bad words for the want of something to say." The user of profanity pays a heavy price in his emotional life. Profane words spoken in anger often lead to a man's losing control of his higher nature. He lets anger run riot to ruin his self-control. Not only so, but he pays a stiff price in his social life. In spite of the fact that we live in a profane time, when many men are frequently taking the name of the Lord thy God in vain, yet the fact remains that great bodies of men and women are repulsed by the use of profanity, and refuse to accept upon terms of intimacy those who are guilty of such a habit. Therefore the failure to observe sanctity of speech cuts men off from many worthwhile friendships, and shuts many doors in every city in their faces. It spells contamination of all that is highest and best in social life. Yet another item to enter upon the debit side of the account is the moral and spiritual loss. Profanity opens the sluice gates to a host of allied sins. Of vulgarity, drunkenness and sex vice, you may not be guilty, but temptations come most frequently to men whose voices are heard raised in profane speech. It puts you in the wrong crowd, and lays upon you the suspicion of guilt for other evils. It brings contamination to the soul to drag into the filth the name of the Lord of life and love.

"Precious Name, Oh How Sweet,
Hope of Earth and Joy of Heaven."

Profanity in Attitudes

All profanity does not consist of cursing. There is a violation of the sanctity of speech commanded by this edict even by those men and women who dare not use the common words of cursing. The sanctity of speech is violated by the very attitudes of some believers towards things which should hold paramount importance in their lives.

Such a violation of the sanctity of speech occurs when preachers are led to jesting. There may be a place for humor in the church, but never a place for jesting about matters holy and reverent. Humor is a great gift of God, a precious grace, a sense of the fitness of things and an amused perception of the incongruity which results when that fitness is lacking. Like every other grace humor has its counterfeits, one of which is sarcasm. Sarcasm is not humor, but a perversion thereof, nothing else than the humor of an unhumorous man. A man of God never sneers. No Christian speaks with sarcasm of the things which pertain to the Lord. It is a violation of the sanctity of speech. The other base counterfeit of humor of which believers are sometimes guilty is buffoonery. The buffoon is a fool. Dean Swift once remarked: "I never yet

knew a wag who was not a dunce." A Christian will never jest with holy matters. If he does so, he takes the name of the Lord his God in vain.

The sanctity of speech is violated by our attitudes when we lower our concept of holy matters to the plane of commerce and business. To be sure, all matters should be held sacred, but the things which refer to God's work, and the matters which are peculiarly those of the Christ should be placed upon the high mountains of thought and speech. When we do not do so in our thinking, we forget to do so in our speaking; when we forget to do so in our speaking, we fail to do so in our living, and the whole program of the Christian church suffers an irreparable loss. Speaking before the 1929 meeting of the union of the Congregational Churches, Stanley High, the editor of the *Christian Herald*, said: "The emptying treasuries of many mission boards are tragic testimony that men and women who might be enlisted in a world enterprise that was dynamically religious will simply not give their money to one that seems to them to constitute chiefly an ecclesiastical rival of state and privately supported charities. The dying missionary zeal of the church will not be revived without a revolution as fundamental as that which led the churches in the first to dare to proclaim their Gospel to the ends of the world." And Stanley High is right, supremely right. Profanity in attitudes towards God's work on earth is robbing the church of hold upon the hearts of men who under other circumstances are ready for martyrdom.

The sanctity of speech is violated often by the attitudes of religious leaders. The great Joseph Parker of City Temple, London, in the tremendous earnestness of his soul one Sunday morning before a crowded congregation, in which all London was represented, including members of Parliament, denounced the Turk in such strong language that he seemed to curse him from the pulpit. Probably nine-tenths of those who heard him were so carried away with his eloquence that they too felt as he did. But, it was not right, it was not wise, and this great man the next Sunday morning, as he leaned over his pulpit, said: "My dear people, I did wrong last Sunday. I was carried away by the intensity of my feeling. No man can condemn but God, and I have no right to use such words against my brother-man. I have asked God's forgiveness and I ask yours." Many of that great congregation as they went home that day poured out their hearts before God and asked His forgiveness for their sins of commission and omission.

Dr. Charles Haddon Spurgeon, one day in a moment of anger resenting some things which had been repeated to him, uttered unkind words against Dr. Parker. The papers came out suggesting Dr. Parker's righteous reply on the next Sunday, but there was none. Not a word was said. Apparently self-effacement was there. The following Sunday Dr. Spurgeon was to take his offering for his great orphanages. His congregation did not begin to represent the great wealth of the City Temple. But Spurgeon was taken ill on Saturday,

and one of his assistants made the appeal for the orphans. Just before service some one told Parker of Spurgeon's illness. On Sunday morning he arose in his pulpit, and without a single word to defend himself, said to his congregation: "My dear people, Dr. Spurgeon is sick this morning. He has thousands of pounds to raise for his orphanages. He cannot present his appeal himself. There is not a nobler work in all London than this work; I want you to give the offering this morning to him, and I want every one of you to give liberally." The offering was large, but the deed was larger. Later from the pulpit of the Metropolitan Tabernacle, Spurgeon said that Jesus Christ became more real to him from that day. It was the holding aloft of the name of the Master of love and life,

"Precious Name, Oh How Sweet,
Hope of Earth and Joy of Heaven."

Profanity in Neglect

No negative interpretation of any commandment on the two tables of the law is complete. We do not keep this third commandment simply by watching our lips to prevent the escape of a profane phrase, nor by setting a guard over any unholy attitude towards the things of God. Today the ancient commandment might well be phrased, "Thou shalt take the name of the Lord thy God, for the Lord will not hold him guiltless who fails to take the divine name." The ancient Hebrews spoke the name of God too frequently; we today speak the name too infrequently. The Orient emphasizes religion; the Occident emphasizes the physical universe and material wealth. Ours today is a singularly tongue-tied faith. Of course faith without proper reticence is shallow and cheap, but love and affection demand expression. When a man's faith has no means of expression, it cannot live. An unuttered faith is in grave danger of suffocation. Our crying need today is not to refrain from taking the name of the Lord in vain, but to be sure that we take that Holy Name into our lives at enough salient places.

The passion with many people today is for an anonymous Christianity. Thousands of Protestants today are interested in good causes that are not labelled Christian. For the maintenance of social settlements, for fresh air camps, for the alleviation of the condition of the down-and-outers, for the throwing of health safeguards about the city slums, and for the putting of safety devices within the industrial communities — many people are spending their time and energies, but at the same times they are without zest for the task which involves direct speech in the name of religion. We are busy with the by-products of our faith, and leave alone the Lord who inspires to all

good undertakings. The danger is great lest an unnamed God becomes a forgotten God. Any work that is undertaken for or inspired by religious motives loses its power and its appeal when men cease to connect it openly with God. "Thou shalt take the name of the Lord thy God."

There are time-honored methods of taking God's name today which all believers will do well to remember. Many of them are old-fashioned, but they have lived and thrived through countless generations because multitudes of believers in every age have found in them help for their souls and happiness for their years.

One of the ways by which we can keep the sanctity of the name of God is by meeting publicly with other believers on the Sabbath, acknowledging ourselves to be the children of Christ, grateful for the Father's care, dependent upon His love, and ready to receive His message. Say all that you can say as to the relative unimportance of church attendance — the pity is that there is so much ground to talk of unprofitableness in many services — yet one rarely finds vigorous, earnest and devoted followers of our Lord who do not attend regularly.

Another method by which we can keep sacred the name of our Lord is by giving our religion a larger place in our family life. Christianity is in great measure a family religion. The words of our faith — father, love — are family words. Where is vital religion to begin if not in the home? Surely daily family worship — the family group gathered for a prayer to the Master — is not an immodest way of parading our faith. Name the name of God in gratitude every time that you sit before a table for a meal. The asking of the blessing is omitted some places by folks which think themselves smart; the smartness is a testimony to their shallowness. To be sure there is no more reason for thanking God at meal time than there is for thanking Him every time that we dress, or bathe, or take a glass of water, but the custom of the blessing at the table is a time honored custom, a recognized way of taking the divine name. It is commended to us by the example of Jesus Himself, and by the testimony of nineteen centuries of Christian history.

Another manner to maintain the sanctity of the divine name is by taking God to other men. It is a challenge to evangelism, to let the world know that we love Jesus and glorify His name rather than take it in vain. Write the name of the Lord upon thy doorposts, upon thy forehead, and to thy household, to this city, to this nation, and unto the farthest lands of the world, take the name of the Lord thy God.

"Precious Name, Oh How Sweet,
Hope of Earth and Joy of Heaven."

Holy, Holy, Holy

Evening, September 14, Thirteenth Sunday After Trinity.

The Rev. Herbert L. Maahs, Lovelock, Nevada.

"Holy, Holy, Holy is the Lord of hosts." — Isaiah 6:3.

In his interesting book "Christ at the Round

Table," E. Stanley Jones alludes to an experience of a writer in the *Atlantic Monthly*. The writer relates that he dreamed a friend addressed an unusual crowd from a little knoll. In the course of the address he was unable to utter a certain word. The curious audience knowing the word, also

tried to speak it, but could not. This word was "God." "They who can speak that word 'God' from experience hold the future. The church must say it or perish. And we can say it if we know Christ."

The doctrine of God takes precedence in theological systems. It is not without reason that the Confession written by eminent divines four hundred years ago and read before that memorable Council at Augsburg, places the doctrine of God first among its articles. That is not all! — It emphasizes a faith pillowed in the *Triune* God. True, Scriptures fail to use the terms "Triune" or "Trinity;" but, according to Matt. 28, 19, we are justified in using the abbreviated term. Christ himself specifically presents the true God as consisting of "Father, Son, and Holy Ghost," three persons in one.

This Triune God presents himself as not only almighty, omnipotent, omniscient, faithful, just, but also as the Holy One. He is holy! This pre-eminent attribute of the Almighty was the dominant note of Old Testament writers, among whom was Isaiah, the prophet of prophets in the old dispensation. His testimony was prompted by experience.

"*Holy, ho'y, ho'y is the Lord of hosts!*" Thus sang the angel in the temple, as visioned by the prophet. Centuries before, Moses and Miriam, after their countrymen's miraculous delivery from the Egyptians, were inspired to sing: "Who is like unto Thee, O Lord among the mighty ones? Who is like Thee, glorious in holiness?" (Ex. 15, 11.) To this day, wherever Christians are assembled, the holiness and power of the Triune God is exalted, and His name glorified.

God is holy! This revealed fact emphasizes that His ways are perfect; they are right. He is absolute holiness personified. It is His eternal nature. "From everlasting to everlasting thou art God." No wonder, according to Isaiah, the seraphim covered his face when uttering this trisagion.

His will is holy! That will is not like man-made enactments which apply, in the main, only to various peoples of peculiar climes. His law is universal and consists of principles which may be universally applied. Wherever it has been applied it has brought divine blessings with it.

Humanity by nature hesitates to love that law; yet, it is significant that men everywhere feel that they ought to be better than they are, more like God, though they may say the contrary. For our benefit the Holy One has revealed His perfect will in the Scriptures. As the astronomer does not only enjoy the light and heat of the sun but studies it, similarly, we, as Christians, not only enjoy but also learn what God's holiness is.

Society may say "you ought to do so or so," but man cannot resign from the Divine will by only resorting to general assent to the grip of conscience. God says more than "you ought." He thunders: "Ye shall be holy; for I am holy!" (Lev. 11, 44.)

Human character is not measured by order of society but by that divine holy God.

A unique telescope is being constructed for an observatory on Mt. Wilson, in southern California. Its lense will be larger than any made heretofore and will carry the eye of man farther into the celestial spaces than any other. No doubt, the makers were not instructed to build a perfect instrument, but a larger and better one. But God does not command, "be as good or better than the next person." His standard, demanded, is "Be ye holy!"

Furthermore, as the astronomer, while studying the sun, does not fail to enjoy its radiant effects, similarly God's supreme holiness is there for our delight.

The essential nature of holiness is separation from evil. The Holy One desires that men be holy, be separated from evil. In making men holy, He may not pour it out, so to speak, over believers, but gives them the power to become so. Let us not ignore it, rather, make use of that power.

Will we, however, not be dazzled in contemplating the holiness of God, as the angels were who covered their countenance? Indeed, it is like looking into the bright blinding summer sun. There is a way! The Lord offers us a milder, yet a definite course. Now we can see God through his holy Son, Jesus Christ. Christ came to the floor of earth and dwelt with us. Yet, He is our great God himself. After His bitter, innocent suffering, death, and resurrection, He proved himself to be the true God-man. Now He is our pattern in holiness. He was in the world, but showed and taught us not to be of the world. He mingled with men, but at all times showed us how to walk holy in God's sight. He is our pattern in humility, self-sacrifice, and in worship of the Holy Father. We may have time to toil, time for social affairs, yet there will always be time for regular communion with God.

Jesus gives us the power unto holiness through the Comforter, the Holy Spirit, who regenerates and sanctifies. We fail to be able to explain just how. There is, however, much that we cannot explain (lungs and air, sprouting seed, planets keeping course, etc.). We see the power and effect; the indwelling unto holiness is known "by its fruits." "By their fruits ye shall know them," said the Master. But, only to know that bread is an article of food will not satisfy hunger!

The operation of the Spirit prompts spiritual activity. Dare we ignore this? Dare we willfully refuse the effects of the Spirit's work? Will we grieve this agent of Christ, who works diligently in us by Word and Sacrament to bring us closer to Christ — to God? "Quench not the Spirit!" Permit Him to work in the heart. Give Him all the opportunities you can possibly afford; and there will be holy living. It comes automatically. You note then that holiness is more than "religious sentimentality;" it is more than ideals; it is more than mere admiration; it is sanctity. Christ IN us is the keynote of this Trinity season.

The Holy Spirit teaches us of Him "who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1, 4.). Worldliness is concerned with temporal pleasures and riches; holiness with the eternal, abiding, heavenly riches; it makes life rich and points to joys of the life to come.

We affirm in worship and prayer that we love God. If we truly love Him, we will prove it to Him and fellowmen. Today, we need not a better religion, but holy men and women, that is, such as permit "the earnest of the Spirit" take greater effect. Consecration to Christ is "costly" loyalty to Him and service toward men. But that service

comes natural only to a consecrated and self-sacrificing Christian. In consonance with this truth, you will agree that Luther put it best in the words: "As the tree does not require command to bring forth fruit, even so the believer without compulsion, spontaneously, does good works."

Christians, holy men and women, are needed in all departments of life; they are needed every day of the week (as the early Christians); they are needed on Sunday. We can be holy only through constant and regular communion with our Father in heaven, alone through the grace of Jesus Christ and the communion of the Holy Ghost. "Shall we neglect so great a salvation?"

The Sanctity of Authority

Morning, September 21, Fourteenth Sunday After Trinity.

The Rev. Charles Haddon Nabers, D.D., First Presbyterian Church, High Point, North Carolina.

The Fifth Commandment: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

The fifth commandment is the first commandment upon the second table of the law. The first table deals with the duties which men owe to God; the second deals with the duties which men owe to each other.

It deals with the pertinent question of authority, the word which is a shibboleth upon the lips of religious leaders today. There can be no authority in the nation or between the nations, unless there is authority in the home. Authority begins in the home, for in the home do men and women have their first relationships in life. Not only so, but the transition from divine to human relationships begins properly with a consideration of home relationships.

In Goethe's great drama, Faust, at the very moment of his death, was filled with a great anxiety, which at the same time he was laboring to avert. He saw a church and a home in danger of being destroyed by the rising of the sea, and he died considering how he might save that church and that home for humanity. The rising sea was a symbol of the rise of criticism and materialism; a symbol of the outbreak of a new wealth of thought in the midst of which the church and the home, twin institutions of faith and of the religious soul, were likely to be overwhelmed. Goethe foresaw that any force which threatened religion would lay waste the home, and any devastation in the region of religion will always be accompanied by the shaking of the foundations of domestic piety. When home authority decays, all authority decays. There is a vital connections between the duties we owe to God and the duties we owe to the members of our home.

Five Introductory Aspects of This Commandment

There are at least five angles from which every student will view the message of the fifth commandment before engaging in any comprehensive

analysis of its primary message. There are these matters which lie, as it were, upon the very surface.

It comes to men as a command. About the words of the fifth commandment is the majesty of divine law. In its phrases we hear the ring of Mount Sinai. In any study of it we celebrate Father's Day and Mother's Day rolled into one, in obedience to an order issued to the people of God more than three thousand years ago. It is no mere human proposition. God Himself speaks in this edict. When God speaks, He is to be obeyed.

Not only is it a command, but it is a personal command. In the few words which make up the sentence of which it is composed, there are five second-person pronouns. It is Thy Father and Thy Mother. It is a direct personal message to the men and women who read and hear. Everybody likes the boy and girl who never forgets the ties which bind them to the old home. One of the fine things about William Lyons Phelps was indicated in his recent department in *Scribners'* when he writes: "When I was a boy, we had family prayers both morning and evening. In addition to the Bible and my father's prayer at night, the whole family sang a hymn."

With this fifth commandment there is an attached promise: "That thy days may be long upon the land which the Lord thy God giveth thee." It is the only portion of the decalogue offering a reward to those who obey it. The promise, however, is not a bribe. It is a statement of the experience of men. Those who walk faithfully in the light of this edict do enjoy an extension of days. That sort of life is both naturally and supernaturally blessed.

Another angle from which to view this command is to remember that it links father and mother together. They stand on the same level. In Egypt sometimes the fellaheen plough their fields with a woman and a donkey. In some parts of the East travelers declare that it is yet possible to trade a donkey for a woman. The fifth commandment puts father and mother side by side. It is the glory of our faith. Woman is crowned queen in the home.

A final preliminary consideration is to observe that while the fifth commandment is of course addressed to children, it has to do with every human relationship. This edict, according to the West-

minster divine, requires the preserving the honor and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals. It forbids the neglecting of, or doing anything against, the honor and duty which belongs to every one in their several places and relations.

The Message to the Son and Daughter

The fifth command in its emphasis on the sanctity of authority has a primary message to every loyal son and every loving daughter.

Before I attempt to indicate its meaning, let me make it very clear that I do not regard the present age as the only age in which the sanctity of authority is violated, and the present generation as the only generation which has wandered far from truth and morality.

Cannot I find a paragraph containing these words in the papers, and do not they describe our situation?

"The most prevalent kinds of plays in theaters at the present time present spectacles and deal openly with situations which no person would have dared to mention in general society forty years ago, and attendance on such plays would have excluded any person from respectable company at that time. The current representations of nude men and women in the daily journals and the illustrated magazines would have excluded such periodicals from all respectable families two decades ago; and the subjects of many novels of the present day would at that time have limited their circulation to those who read them by stealth. Most conspicuous, however, is the attitude of society today toward those who have been divorced because guilty of immorality. Such persons forty and fifty years ago lost at once and irrevocably their standing in society, while today they continue in social relationships, hardly changed by their personal impurity which has been proved in court."

But I am amazed to find that the paragraph comes from *The Watchman*, a religious magazine published in Boston, and the date is August 15, 1908! Over twenty-one years ago, the generation of our fathers and mothers.

All of us are familiar with the denunciation of youth for its impertinence in the famous sermon by Wesley many generations ago. Not only so, but in a great First Presbyterian Church whose history and location are not unfamiliar to any of us the session dissolved the young people's meetings about thirty-five years ago because the young people raised so much disturbance and disorder that the elders believed the cause of religion was being injured instead of being advanced.

Parental prestige is on the decline. Youth is forgetful; but this has always been true. On a cuneiform fragment from one of the lowest strata of the ruins of Babylon appears the comment: "Alas! Alas! Times are not what they were."

In 1854, approximately 14,000 boys served time in the prisons of England and Wales. Of these sixty per cent were between the ages of 14 and 17, forty-six per cent had been convicted more than

once, and eighteen per cent had been convicted four times or more. Bishop Herbert Shipman, of New York, recently said in the Cathedral of St. John the Divine that the youngsters born in the present generation are about the same as those in all preceding generations, but he continues, "they have been catapulted into conditions vastly and tragically different without the example that the older generation had at their inception." Commenting up this address, the *New York Sun* says editorially, "The facts of history are with Bishop Shipman." Jacob tricked Isaac. In turn Jacob was tricked by his children. Turn over a page or two in the Old Testament, and Elisha is laughed at by the young people of his day. But even so, the words of the fifth commandment are clear and unequivocal in their message for the young people of every age on the great matter of authority in the home.

The word, Honor, carries along with it three kindred words — Respect, Obey, and Love.

Genuine honor implies genuine respect. Perhaps the Chinese go too far in their respect for age, but certainly the western world fails to go the proper distance. Respect for father and mother will forever destroy the attitude of some boys and girls in being ashamed of their parents. No boy or girl who speaks slightly of father and mother is to be trusted in any of the higher loyal ties of life. That boy or girl lacks appreciation for kindness and love too great to be estimated. Once a very distinguished man was introduced to a great gathering as a self-made man. This introduction threw him into a brown study, and afterwards he was asked the reason. "I was thinking," he replied, "that I really am not a self-made man." "But didn't you begin to work in a store when you were about ten years of age?" "Yes, because my mother thought I ought to have early the educating touch of business." "But you devoured books when a boy?" "Yes, it was because my mother led me to it, and had me give her accounts of all the books I read." "But your integrity was your own." "I am not so sure of that. I remember once I had some apples to sell by the peck and I was putting the poor ones in the bottom of the measure, and the fine ones on top, when she saw what I was doing and she gave me a talk which I never forgot. I am not a self-made man. I think my mother made me what I am." Many of us, as we look back can say the same thing of our fathers and mothers. They saw the best in us, sought to bring it out, believed in us, encouraged us, and by precept and example kept us in the ways of righteousness. To them we owe an honor which is based upon that wonderful quality respect now fading out in some parts of American life.

There's an old-fashioned house, in an old-fashioned street,

In a quaint little old-fashioned town;

There's a street where the cobblestones harass the feet,

As it struggles up-hill and then down.

And, though to and fro, through the world I must go,

My heart, while it beats in my breast,

Where'er I may roam, to that old-fashioned home

Will fly like a bird to its nest.

In that old-fashioned house, in that old-fashioned street,

Dwells a dear little old-fashioned pair;

I can see their faces so tender and sweet,

And I love every wrinkle that's there."

Certainly Honor implies obedience. This is certain if we turn the pages of the Bible and see how Honor is used there upon other occasions. It is used of Jesus: "Honor the Son." The Master declares: "I honor the Father." The prophet speaks of the nation commanding the people to honor Jehovah with their substance. Upon another occasion a spokesman for the Lord condemns the nation for its lack of genuine honor by saying: "This people honoreth me with their mouth and lips while their heart is far from me." In all of these instances, surely the idea of obedience is tied up with honor.

But the obedience in the home is not so much an arbitrary commandment of the Lord — I think there are really no arbitrary commands if we look far enough into the meaning of any edict — but is a command for the higher good of the father and mother as well as for the son and the daughter. Abused of course many times on both sides, this command yet remains as the divine solution of many otherwise unsolvable problems in every life, and in every family group. No edict ever broke itself to harness. The hawk or the automobile gets the chicken that heeds not the danger signal from the mother hen. The son which runs wild from home is the son most likely to get into serious trouble. The girl who does not obey at home is the girl who frequently slips into sin. For the boy and girl to refuse to obey is not only unnatural but dangerous. On the other hand, no other quality of youth is more beautiful than that of obedience.

Honor implies not only respect and obedience, but love. Respect and Obedience might prevent boys and girls from doing the things wrong, but love will lead them into the doing of the things which are positively right. Love begets love. It is natural for the boy and girl to love their father and mother. From the first moment of conscious existence love lighted up the cradle for us and made life worth living. Love and life were linked together. We basked in the warm sunshine of love. We walked in the light of love. Therefore love took root in the heart of the child and began to grow in response to the love of the father and mother.

Today, however, there are homes where love has been stifled. When boys and girls grow up in the atmosphere of such a home, it is no wonder that their love has never been permitted to bud and blossom. In China on New Year's morning every son takes a present to his parents, thanks them for what they have done for him in the past, and prays for the continuance of their affection. It would be fine for all sons and daughters to do this in America, and express their love to their parents, even before the new year season arrives.

Would you like to know how always to say
The pleasantest things in the pleasantest way,
To bring you the friends you will always need,
Friends who are true in word and deed?
Just say them to home folks first.

Do you want to know how always to do
The things that courtesy asks of you?

For courtesy is the oil, you know,
That makes the wheels of the day's work go.
Just try them on home folks first.

For home folks are nearest and dearest and best,
And home love is surest to stand every test;
So if you would know how to do and to say
The pleasantest things in the pleasantest way,
Just try them on home folks first.

The Message to the Father and Mother

The Fifth Commandment is not without its vital message to fathers and mothers as well as to their sons and daughters. At a recent meeting of the higher court of the Presbyterian Church, one minister remarked outside the church building: "Most men and women get really more honor than they deserve in the world." The element of truth in this statement is nowhere more visible than when it is applied to fathers and mothers. "Honor thy father and thy mother" implies that there is a father and mother worthy of honor. I know some fine young people who were unfortunate in their choice of parents. The Westminster fathers would not have gone amiss if they had inserted in our catechisms another question and answer in the treatment of this commandment to the effect that fathers and mothers should prove themselves honorable.

A bit of telephone gossip is going the rounds of a small town where listening in on a party line is counted smart if not nice. A woman calls up her house number. She is at a dance, following a bridge party in her club. "Is that you, nurse. How is Mary? Not quite so well? Her fever a little higher? Has the doctor been there this evening? He has? What did he say? That her condition required close watching? You will be very careful, won't you? Kiss the darling for me. I plan to be home sometime about twelve. Goodnight. Be careful, won't you? Goodbye."

Jane Cowl, an actress, discusses in a recent magazine the sort of woman who presides over many American homes and ends her study with these questions: "Will she ever look in the mirror long enough to know that prettiness means absolutely nothing and that, regardless of her features, real beauty can come only from something quite lovely inside her, that without gentleness and graciousness she is less than half the woman she might be?" Keen observer that she is, Jane Cowl is right, and without vital religion, a personal fellowship with a living God, no woman can ever be qualified to train the lives entrusted to her, and emerge from the struggle worthy of genuine honor. Many a man has ruined the parable of the prodigal son so far as his own home was concerned, for his conduct made the name of father a stench in the nostrils of his boys and girls.

But there are others! Thank God for these others!

Robert Louis Stevenson wrote to his father: "I wish that I might become a man worth talking of, if it were only that you should not have thrown away your pains." Of Stevenson Mrs. Napier once said: "In the Vailima prayers I seem to hear again an old melody — the echo of his father's words and daily devotions."

Thomas Carlyle wrote: "O pious mother, kind, good, brave and faithful soul, your poor old Tom has fallen very lonely, very lame and broken in this pilgrimage of his; and you cannot help him by a kind word any more. But from your grave in the Kirkyard yonder, you bid him trust in God; and that also he will try to do."

John McNeil said that when he was in France during the war as a chaplain, he helped a dying soldier write a letter home. The words of that letter were these: "When I was a boy, Father, you pointed out to me the way of the Cross, and when I left the old home I walked in it."

"Honor thy father and thy mother that thy

days may be long upon the land which the Lord thy God giveth thee."

Fathers and mothers, prove yourself worthy of honor.

A boy in the World War, and in many engagements at the front proved his heroism, and was given the decorations of two nations. He wrote nothing of these honors to his parents. And when he was home, he showed the medals to them. Instead of being surprised as he expected them to be, they said: "Son, that is just what I expected, and we are glad." Let every son and daughter so live that when fathers and mothers are grown old and gray, they may point to your life and say with pride and joy: "That is just what I expected my boy or my girl to be."

The Manner of Men

Evening, September 21, Fourteenth Sunday After Trinity.

The Rev. George B. McCreary, English Lutheran, Minneapolis Minn.

Romans 6:19 to 23.

"I speak," Paul said, "after the manner of men . . ." but as we read the remainder of these five verses that bring the sixth chapter of his letter to the Romans to an end, we realize that he did not speak as many men speak today. In these verses Paul urges the early Christians to a richer and truer spiritual life, and, in the last verse, gives them a summary which every Christian knows is true.

Montaigne tells us, in the essays that Mr. Trechmann has recently translated so accurately, of his habit of plastering the walls of his study with inspiring quotations from the works of his favorite authors. If any one should wish to follow his example in this respect, there is scarcely a quotation that is more appropriate for daily encounter than this 23rd verse of the sixth chapter, which tells us, in words that cannot be misunderstood, "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

This verse is one of the greatest commentaries that has ever been made on life. As we read it, and study it, we realize that its author not only "saw life steadily and saw it whole," but that he, also, saw it with eyes made discerning by the inspiration of God. It is a hopeful verse to all who have faith in Christ, and it is a condemnation to those who reject Him. There is nothing trifling or ambiguous about it. It is as sharp and real in one respect as the point of a sharpened sword, and as inspiring spiritually as the life of the zealous apostle who wrote it.

We instinctively feel, as we read this verse, that it is a true communication from an honest mind. It is a guide for us to follow in our living. It is a summary of life that we may carry in our minds, and contemplate with profit whenever our memory places it before our mind's eye. There is nothing

whispered about it, and there is nothing in it that is incomplete. We need no one to explain it to us. It gives us a feeling of mental satisfaction to get it into our minds. It is truly a wonderful thing to come upon words that speak truth as plainly and eloquently as these do.

King Nebuchadnezzar, we read, when perplexed, often called to his aid the Chaldeans, sorcerers, soothsayers, magicians, astrologers and interpreters of dreams—supposedly the best minds in his kingdom, and to them was given the task of explaining the mysteries of the present and of the vast, unprecipitated future. One can only imagine the presumed hopefulness that was in the king's mind when he saw these practitioners of ancient science, religion and human gullibility trooping in before his throne. This much can be said to the credit of these gentlemen—they tried to explain.

It is true, one should not neglect to say, that modern thought and investigation sincerely try to explain life, but it is inescapably true, also, that much of our present clamor is no weightier than the forgotten oracles that slumber with their makers beneath the mounds of ancient Babylon.

Hope is that spirit of yearning in the human heart that looks forward to, and longs for, the ultimate and integrated victory of the individual being over all the causes of defeat and destruction that lie hidden in the mystery of life and death. It is hope that gives us assurance that we shall successfully pierce our way through all the uncertainties of the unknown life that lies beyond today.

It is both amusing and discouraging to listen to some of the voices that resound throughout our land today. If one may be pardoned for personalizing and presenting a few of the makers of modern conceptions, I should like you to entertain the following personifications in your imagination for a moment of scrutiny.

The affable Reverend Doctor Sugarcoater, coached in his Packard, sweetly bedewed with the philosophy of Pippa Passes, and genially aglow with grown-up Pollyannaism.

Mr. Soapbox Orator, stark and eloquent, with his thumbs turned down on every book of the Bible, trusting only to the guidance of things that may be perceptually discerned.

Mr. Prosperity, platformer extraordinary, super-publicist, the ultimate distillate of every possible political promise.

Mr. Voice, who never ventured into sound until tobacco, disinfectant and dentrifice corporations rooted up the archives of the forgotten shoutings of vanished panaceas.

Mr. Hollow Wood, inflicted with puerility, affected with simulated sophistication, and wise in the knowledge that a little preaching covers a multitude of sins.

Mr. Book, who believes that whatever is printed is true, and that there is no mystery that cannot be solved by sedulously running down the clues of the index of a certain volume.

Mr. Telescope, Mr. Spectroscope, and Mr. Microscope, who believe, more or less, that if there is a God, He may perhaps be discovered by means of assisted vision.

Mr. Vehicle, who feels that man's soul hunger for salvation may be satisfied or pacified by means of wheels.

Mr. Merger, whose glowing ideal is to make all grocery stores and the minds of all men exactly alike.

Mr. Germicide, who believes that the destruction of all disease germs will bring the true Golden Age.

Mr. Enlightenment, filled with the patient faith that institutions and education will bring humanity to its highest and ultimate goal.

Mr. Noise, solidly cemented to the belief that all human failings can be cured by adequate and unlimited legal enactments.

Mr. Natural, who believes that the highest good will inevitably result when we give in and let nature take her course.

There certainly is as much difference between such conceptions and the conceptions contained in this 23rd verse as there is between the explosion of a cap pistol and the crash of thunder. As we read the printed matter that modern life thrusts upon us, it is impossible to help feeling resentful and ashamed. Imagine a group of men who possess first rate minds — men capable of respecting the good in human nature, and able to discern the infinite absurdities that flourish among us — the list is only begun when Sophocles, Aristophanes, Rabelais, Montaigne, Moliere, Cervantes and Shakespeare are named — imagine, if you will, a group of such men looking at our life as we live it today. One cannot escape mental shudders when one thinks of Panurge, Friar John, Don Quixote, Sancho Panca, Sir John Falstaff and others turned loose and allowed to romp through our magazines, for example, from the marvels of disinfectants and the magic of cigarettes to the hopeful aspiration of seeing canal boatmen shoving their barges along the waterways of Mars.

As we live our lives, struggling to keep hope alive within us, endeavoring to keep our minds

above the puerile fantasies and the intellectual futilities that are being constantly secreted and amassed by the social body in which we are all contributing members, we sometimes pause to look deeply within our minds and examine the transactions of our own personalities in retrospection. We then see so many things that we sincerely desire to slough off. There are innumerable mean, petty, selfish, greedy traits in our own character. All of our past is tainted with impurities. The deeper we look within ourselves, the greater becomes our contempt for our assembled ego. There are words that we should like to withdraw, there are thoughts that we dislike to own, and there are acts that show us the shallowness of our meager spirituality. We often almost despise ourselves in retrospection. There is no hope in our past to assure us that of ourselves we shall become better in the future. It is our past that compels us to look into the future for our hope.

We feel hope as we look on before us, and this hope is inspired with vitality by the realization that we shall succeed in spite of ourselves. We endure bravely because we know that our spirits will be freed from the perversities and vitiating influences that are within them, and that sin will not succeed in dispossessing us from life.

Our hope is in Jesus Christ our Lord. In Him we find true inspiration for all that lies beyond today, and in Him we have our great hope of salvation. He is our sole hope. It is a glorious spiritual satisfaction to realize that He stands untarnished and unbounded above all the super-salesmanship and boisterous propaganda that assault and grieve our minds and spirits with their unceasing turmoil. Alone He stands, divinely uncoercive. On every side of us we hear voices telling us what we must do in order to acquire the spiritual and mental nonentity of our modern, eviscerated philosophy. The ordinary human being who dares to disregard the blare of glorified salesmanship, and whose unsocial mind refuses to submit itself to modern exploiters, will certainly not get his picture printed in a cold cream or a tobacco advertisement, but he may find the true and the inspiring way of life by listening to the inspired words of the man who saw a vision on the road to Damascus.

Eternal life is a gift from God, and it is ours, we read, "through Jesus Christ our Lord." It always inspires us when we think of our Master living in that little hilltop village of Nazareth. One cannot imagine a calmer, more peaceful atmosphere for the One who felt beauty deeper than any mortal being ever did — One in whom beauty lived and manifested itself with godly radiance. We like to think of Him as He grew into manhood. In our imaginations we can almost see Him as He watches the sun setting toward Mt. Carmel. We can imagine Him — alone, pondering over mankind, brooding over the life that was being lived down in the valleys of mankind.

Our Saviour looked down into our lives. He saw life entire. His mind never needed to resort to analogies to aid its comprehension. When He saw us in the midst of hopeless despair, He did not,

like St. Simon Stylites, make the top of a pillar his pulpit, nor, like St. Anthony, did He flee to a cave in the wilderness, nor did He sit down to write a book to be distributed among us. No, when He saw us struggling under our burdens, His heart grieved for us, He felt compassion for us, and then sympathetic and merciful as only God can be, He came down into the valleys of mankind, and gave His life to us, and for us. He lived among us, and endured all of our trivialities. He taught us the hope that shall never die. He knew human nature infinitely better than our psychology will ever know it, and never once despised it. He saw the need of our hungry spirits, and He gave us the bread of life. Wherever He went, hope blossomed in His footsteps like flowers. Imagine the joy that came into the hopeless heart of the widow of Nain

when her son's funeral procession passed before His eyes, and became, in that miraculous instant, a living testimonial of His power over death. Imagine the hope that quickened the hearts of Mary and Martha when they heard Christ call their brother back from death.

"For the wages of sin is death;"—we know that this is true, "but the gift of God is eternal life, through Jesus Christ our Lord." This is our living hope, and, like Paul, let us be steadfast in our hope. Weary of our insufficient natures, let us turn to living faith in Him, Who knows us better than we shall ever know ourselves, yet loves us; Who needs nothing that we can give, yet gave Himself for us; Who foresaw our indifference and selfishness, yet withheld not one drop of His precious blood. Amen.

The Sanctity of Life

Morning, September 28, Fifteenth Sunday After Trinity.

The Rev. Charles Haddon Nabers, D.D., First Presbyterian Church, High Point, North Carolina.

The Sixth Commandment: "Thou shalt not kill."—Exodus 20:13.

The first commandment in the Mosaic code of laws to take us outside of the family circle deals with the sanctity of life. In the fifth commandment authority in the home is recognized and all properly constituted authority in the community, state or nation. Now that the home question is settled, and its sanctities assured, the divine hand takes cognizance of outer affairs. Naturally the first sanctity with which God deals is that of human life: "Thou shalt not kill." It is the sixth commandment.

Not only so, but in the Sermon on the Mount, this is the first part of the Hebrew decalogue upon which Jesus writes a commentary. His interpretation of these four short words is remarkable: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Who Violates the Sanctity of Life?

When the question is asked, Who is guilty of violating the sanctity of human life? it is easily answered: "Every murderer." But to analyze these words, and ascertain their meaning in the light which the interpretation of Jesus throws upon the sixth commandment is no simple task. There are almost as many methods of murder as there are murders in the land. Surely no small number!

Of course—I recognize the fact that there is an element of humor in saying such things before a congregation of First Church people—it means those who have taken the life of their fellow-

beings in the ordinary meaning of murder. But such an interpretation I must not fail to make, for it lies clearly on the surface of this edict. God knows killings are so common that we grow callous to murder!

Recently the *Presbyterian Banner* carried a significant article on the status of crime in this country. In the United States there are 12,000 people murdered each year, fifty times the number in England, Wales, France, Italy, Germany and Japan. Since 1900 the murder rate in this country has increased 350 per cent. The cost of crime in the United States averages in one year as the total amount of our World War debt—so says the report of the crime commission appointed by the American Bar Association.

One of the editors of a great Chicago newspaper writes in a recent issue of *Harper's* magazine: "Members of organized 'mobs' are arrested often enough, but very rarely convicted. Since 1922 not one single racketeer murderer has been hanged.

"Murder in Chicago costs from \$50 up. If someone wants to put our friend Angelo 'on the spot,' or 'take for a ride' a victim equally poor and obscure, the job can be done for less than \$100. The racketeer telephones a 'friend.' The victim is described—his name, abode, habits, and so on. The 'friend' gets in touch with a professional killer. Like as not, the killer sees the victim for the first and last time when he drills him full of lead. For big jobs the killers are usually imported from out of town.

"It is almost literally true, then, that every man in Chicago has his price—if a gangster wants to get him. The more important the victim, the steeper the price. To kill a newspaper man would probably cost \$1,000. To kill a prominent business man might cost \$5,000, a prominent city official \$10,000. To kill the president of a large corporation, or a great power magnate, would cost a great deal more, probably \$50,000 or \$100,000.

"Just as it costs money for murder, so it costs money to get a murderer out, should he happen—which would be remarkable—to be caught and indicted."

Our national record for securing convictions of

those who commit crime is so uncommon as to remind students of the way an Indian summed up the game laws of the New England states. The Indian said: "Kill cow moose, pay \$100; kill man, too bad."

Community Guilt

But there are other murderers besides the man who holds the flaming pistol, drops the bomb or secretly administers the dose of poison. There are many guilty of indirect murder.

"Thou shalt not kill" is surely spoken to the community or the state which is indifferent to the preservation of human life. Every community and every law-making body ought to take every available step to protect the sanctity of human life. This is not done when communities neglect any method for safeguarding the health of the citizens. Cases of smallpox are not isolated, quarantines are not observed, vaccinations are not made compulsory — and death results. The community is guilty of murder! Preventable diseases run rife in the community, sanitation is not observed by the city or state authorities, malaria and typhoid enter a score of homes, and men, women and little children die. The community is guilty of murder!

If this applies to death from disease, it likewise applies to death from avoidable accidents. For every preventable accident somebody ought to be punished. The child is knocked into the next world as it holds its report card in hand hurrying home from school to mother. An aged man is walking slowly along the grass plot out beyond the concrete, and a hit and run driver sends him into eternity. What is wrong? Grade crossings, sharp corners, high embankments, foolish regulations for traffic, and these enforced haphazardly! But this is only a partial answer. Of course the guilty person is the driver who erred, but he is not the only guilty party. Sharing this guilt are the men and women of the community who sit in comfortable chairs as they read the morning Journal and the evening News, and purr softly, "Something ought to be done about it." The word of Jesus long ago was, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." In these sovereign states, every citizen is Caesar. No citizen can dodge responsibility. If human life is cheap in our community, either by neglect of precautions which lead to disease, or by the neglect which causes accidents, you and I can never wholly absolve ourselves of the charge of being guilty of murder. "Thou shalt not kill!"

When the first murder was committed had by Eden, the voice of the Lord God called to Cain, "Where is Abel, thy brother?" The reply was, "Am I my brother's keeper?" All the rest of divine revelation is an affirmative reply to this question. Men in a community are responsible for the sanctity of human life in that community. No policeman can be an effective agency of law unless he feels behind him the active support of the citizenship of his beat. A Richmond judge said before the ministerial association of his city last March: "Officers elected to enforce the law against

crime will enforce the law against crime when they know they are elected and kept in office by the votes of men who want the laws against crime sternly enforced." Law enforcement in London, in Chicago, and in Pensacola is usually just as good as the sovereign citizens demand. When either through subversivity to the lawless element, or through a carelessness engendered by sheer laziness, life becomes cheap and killing common, every man and woman finds sprinkled at his door some drops of the blood which has been shed. "Thou shalt not kill!"

Corporation Guilt

"Thou shalt not kill" is emphatically addressed to any concern, corporation or group of individuals or single person whose business is such that upon them comes responsibility for the life and welfare of other men and women. Appalling indeed is the carnage in American industry. No less an authority than General Gorgas, at that time Surgeon-General of the United States Army is responsible for the shocking statement: "During the World War there was a far greater percentage of deaths in American industrial plants than of American soldiers on the battlefields of France." Happily, however, most of the distressing evils of the past generation have been removed. Sweat shops have been abolished. Safety devices have been multiplied, and their use is well nigh universal among big business concerns. Factories and mills without light and proper ventilation are no longer common. "Thou shalt not kill" has been thundered forth so loud and so often that men like Gary have had hosts of followers who put the interests of their men not only alongside of their own, but even in advance.

But the situation is not yet ideal. Out from some of the places of business, girls have unwillingly entered lives of shame, driven there by the stress of economic conditions. To be sure, these girls ought to have resisted sin, but starved bodies cannot always continue to battle temptation when it means good food and fine clothing. When wages drop below the standard of decent living, somebody is dwelling beneath the shadow of guilt. Not only so, but when business advances by shutting up opportunity before other groups of men and women, wherever these men belong on the side of labor or of capital, such advancement is at a cost which sooner or later must be paid in tears and blood. With business concerns and with labor unions as well as with citizens in a commonwealth, guilt is personal, and each must hear the command: "Thou shalt not kill."

Individual Guilt

But "Thou shalt not kill" is meant not alone for business and for state; it has a pertinent personal message for every individual. It is when we stand face to face with the uncovered law of the Lord as applied to us that we see our lives in proper relationship to our Maker.

If I should have said at the beginning of my message, "I have a special sermon tonight for those in the congregation who have recently murdered somebody," a shudder would have passed.

over the congregation, and men and women would have looked at each other in horror. But when we apply this sixth commandment to our own lives, remember that in some places over the earth an introduction like that would not be out of place. From its beginnings Christianity has not hesitated to deal with the most brutal elements in humanity. The present security of our lives, in so far as they are secure, we owe to the work of the church. Undoubtedly home missions is indirectly the most profitable form of life insurance. We have the world's present sense of the sanctity of life because men have understood the meaning of the message which Jesus Christ brought to the world.

"Thou shalt not kill" has a message for the individual who is tempted to take his own life. In our colleges and high schools the students are fond of debating the query: "Is suicide ever justifiable?" The Christian has only one answer to make to such a question. A Christian cannot take his life, for his life is not his own. "Ye are not your own. Ye are bought with a price." When men belong to God, they cannot kill themselves. A life purchased from evil by the sacrifice of the Divine Son of God will not rush uncalled into the presence of its Maker and Redeemer. Thou shalt not kill thyself!

As there are a multitude of ways of murdering somebody else, so there is no end to the ways by which we may take our own lives. There is the partial suicide who constantly kills time. What is life but our stretch of time — an unknown quantity that sums up our term of living in this world. The man who wastes an hour or so each day, who squanders the most precious thing he has, a principal ingredient of life, is at best a partial suicide. He is robbing himself of life; he is robbing the world of the service he might render; and he is false to the God to whom he is later to render an account of his stewardship. Thou shalt not kill time!

"Thou shalt not kill" has a meaning for the individual who holds the thought of murder in his heart. Such was the interpretation made on this commandment by the Master. "Whosoever is angry with his brother without a cause shall be in danger of the judgment." It is condemnation of us when we lose our temper with our fellows. How easily do we do so! It is condemnation of the man who says of his brother, "Raca," a first century expression derogatory of a man's ability. Jesus would have us remember that no man stamped with the divine image can be utterly worthless. As we save those individuals in whom we believe, so do we wound and kill the persons in whom we have no faith. Not only so, but this commandment is condemnation of the person who says to another or of another, "Thou fool," a first century expression and a twentieth century expression to indicate that in our opinion the man is a moral reprobate. No man created by God can be completely evil. Condemnation of others often pigeon-holes our own character for those who hear us. The kind of thinking which Jesus desires His children to cultivate is well stated by His apostle in the letter to the Philippians: "Whatsoever

things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Only the spirit of Jesus in its gentleness, kindness, graciousness will drive out evil and enable us to love the things which are good. Thou shalt not kill with hatred in thine heart!

"Thou shalt not kill" has a message for every man and woman who carelessly or foolishly or evil-mindedly fails in his responsibility towards those under his care. When Eli's sons came to their tragic death, do we not know that the blow fell as heavy on the head of the old prophet? Eli is by no means the last father before whose tear-dimmed eyes days of neglect have risen to bring upon him condemnation for things left undone which should have been done, and things done which should have been left undone. That master of short story writing, O. Henry, places the responsibility where it belongs in his remarkable tale, "The Guilty Party."

In the first scene of this story, a red-haired, unshaven, untidy man sat in a rocking chair by a window. In an adjoining room a woman was cooking supper. Outside a mighty host of children danced and ran and played in the street. A little girl of twelve came up timidly to the man reading and resting by the window, and said: "Papa, won't you play a game of checkers with me if you aren't too tired?"

The man answered with a frown: "No, I won't. Can't a man who works all day have a little rest when he comes home? Why don't you go out and play with the other kids on the sidewalk?"

The woman, who was cooking, came to the door: "John, I don't like for Lizzie to play in the street. They learn too much there that is not good for them."

"Let her go out and play with the rest of them is she wants to be amused, and don't bother me."

In scene two we are in a dance hall. Kid Mullaly takes Annie to the dance in place of his regular girl, Lizzie. Kid says to Burke: "I am no admirer of Annie, but I just want to teach Liz a lesson." Liz comes in looking for the Kid. They meet. Out comes a knife from under her cloak, and it goes straight to the Kid's heart, and then Liz runs out and down the street. She darted down the familiar ways until at last her feet struck the dull solidity of the rotting pier. And then but a few more panting steps — and good mother East River took Liz to her bosom, soothed her mudily but quickly, and settled in five minutes the problem that keeps lights burning at nights in thousands of pastorates and colleges.

O. Henry says he dreamed the rest of the story. "I thought I was in the next world. A great crowd was outside the place where the judgments were going on. The bailiff angel came to the door and sang out, "Case No. 99,852,743." Up stepped a plainclothes man and by the arm he dragged Liz. When he took her within, I asked an attendant about the case: "A very sad one. The girl murdered

her lover and committed suicide. She had no defense. Poor girl, it was one of the saddest cases I ever saw."

Just then the door opened and the court officer said, "Discharged. Come here, Jonesy. You quit making these false arrests. The guilty party you

have to look for in this case is a red-haired, unshaven, untidy man, sitting by the window reading, in his stocking feet, while his children play in the streets."

"Thou shalt not kill" by your neglect of the responsibilities laid at your door.

God Give Us Men

Evening, September 28, Fifteenth Sunday After Trinity.

The Rev. Harris D. Erickson, Atherton Baptist Church, Los Angeles, California.

*"The trees went forth on a time to anoint a king over them."
— Judges 9:1-21; 9:8.*

Once upon a time the trees went about to anoint a king over them. First they offered the kingdom to the olive. In that climate where it flourishes it is the most valuable of trees to man. That fertile valley of Shechem still has great and beautiful groves of olive trees.

But the olive declines this honor. Shall I stop my fatness with which God and men are honored? Men anointed themselves with oil on feastsdays. Guests were always anointed as a sign of honor. Oil was poured over the altars and sacred stones. In Palestine where olive oil is of such extra fine quality it is also an important article of food, and it was offered in all the sacrifices of food.

Next they invite the fig tree to be their king, but he also declines. Shall I Stop my sweetness and my prolific crop? The fig tree bears two to three crops a year and its fruit is a delicious luxury. Both fresh and dried it is one of the staple and important food articles in that country.

Then they turned to the grape vine only to meet the same refusal. Shall I stop my juice that gladdens gods and man? Wine was always used in libations as well as for drinking purposes. The Greeks and Romans poured it over their meat offerings, and in Israel it used to be poured out on the ground at the altars. It was naturally supposed that the wine had the same exhilarating effect on the gods as it did on men.

The kingdom being rejected by all the better sort of candidates, the trees offer it to the common bramble or box thorn. Here is a plant very different from the others. It bears no fruit. It gives no shade. It provides no timber. It is a useless and obnoxious nuisance. But here at last is found one who is ready to be king. He gives a sincere pledge of loyalty and protection under his authority. The irony of the story is that he really meant it. The trees wanted a king to sway in dignified regal authority over them; to give them comfort in his shadow and defense against their enemies. The thorn accepted the kingship on that basis.

But he warns them, if you are not anointing me in good faith, fire shall go forth from the box thorn and devour the cedars of Lebanon. We shall have to leave the story there now except to note that it was a common thing for a fire to break out in the brush of the forest, so the little weed became

the destroyer even of the stately timber trees, the cedars of Lebanon, the very opposite of the worthless thorn bush. The bramble had been established as king and he had no opponent. The nation of trees had to abide by this high class satire. And Abimelech, the self-appointed king, is the bramble. He has duped the nation, both in making them believe they needed a king at all and that he was the one for king. They had "given themselves away" and they had to stand the consequences.

There are some natural and proper teachings found in this fable. The first part is doubtless a reference to Jerubbaal, or Gideon, who had both refused the kingship which Abimelech, the bramble, eagerly accepted. But we had better not try to make it a detailed analogy.

Looking now to some general things about this situation—surely these trees did not really need a king at all. Are they not planted in order, each one bearing its own fruit and seed after its kind? So long as they do that and attend to their own business, what in the world did they want with a king? The trees of course, are the good people of Israel, productive and peace-loving. They lived in the open. Their lives and their deeds were public. They need fear no man. Certainly they did not need a king to lord it over them. What they did need was to obey God rather than men. The trees needed no authority but their own democratic independence. Honest people in an independent democracy do not need repressive authority for themselves—if only the ground could be kept clear of the obnoxious weeds.

However, when the trees (or the honest people of a nation) have let evil accumulate and prosper till it entwines their trunks, then God may use the bramble, the basest and most worthless thing in the forest as a means of punishment. Be sure your sins will find you out. If you put confidence, as Shechem did, in flattery and bribery, the sword of military power, you yourself will be destroyed by those instruments.

Let us ask again, how did the bramble get into authority? This little thorn, what good did it ever do to deserve such honor? A contemptible little upstart, only able to tear your clothes and then to be raked up and burned—or how much worse, to catch on fire and burn also the whole forest. He was chosen king because more worthy persons refused the position.

Why then did the trees turn down the offer? Do them, please, the justice to say it was not altogether selfish. Each was busy in his own place and would rather the honor be taken by someone who is free or who needs the position. The trees' refusal was not altogether selfish. Many honorable

people today are too easily satisfied with salving their consciences by thinking of the good influence they are having instead of seeing the greater influence they *could* have. So, the olive to his precious oil, the fig tree to his luscious sweetness, and the grapevine to his living nectar.

Government does involve a lot of toil and care, and so does the voluntarily assumed responsibility of church leadership. But when men of noble character, great abilities, and refined culture withdraw from public life or withhold their best influence they may leave the administration to ignorant, greedy, unscrupulous brambles. These are thrust into places of honor because of political influence or large bank rolls. Then we may shout with Jotham a warning of the fire that will inevitably break out and consume much that we love as well as the tinder. Certainly this story teaches that duties of leadership ought to be done conscientiously in the fear of God.

Jotham's fable accurately and certainly foreshadows the ruin that Abimelech brought upon the Shechemites. We do not go further into that now, except to be warned again that where there is only uselessness without any power for good there may be, and inevitably is, tremendous power for harm.

By making a worthless man, a thorn, their king, the people found themselves in a dilemma. If they were true to him and enjoyed his protection it was all mockery. If they were false to him it would be their ruin. The people of Shechem literally rode for three years on the horns of that dilemma, and for those three years there was a chaos of discord in the land. That looks ahead of our story, but see the sweeping mockery of impotent sincerity. There are those who say that the highest requirement of life is sincerity. They claim the right to think, believe and act as they please, saying neither thought, belief or conduct matters if one is sincere in it. It is not so. It is not so! It is not so!! The bramble in the story of Jotham was sincere, but his impotent sincerity could not save Israel.

A certain man is a member of this church but comes only often enough to maintain what is to him a respectable connection with the church. This man, our friend and brother, has told me that he does not think he is missing very much by not attending church regularly, since he is sincere in his life and is trying to do right. This same man, our friend and brother, is going to wake up one of these days and see his two sons, growing young men, going or gone to ruin. He is going to blame the church for not helping those two sons of his to have developed a better attitude toward life. But they are not getting their attitude from the teaching of the church, for they are copying the slipshod, lazy, selfish attitude of their dad!

No! Your sincerity is not sufficient. You must have a spiritual dynamic to give meaning and power to your life motives. "And there is no other name under heaven given among men" wherein you may obtain that spiritual dynamic giving meaning and power to your life.

Human character is a gift of God. We appropri-

ate and develop character, we do not make it. "God give us men," said the poet:

"a time like this demands
Strong minds, great hearts, true faith, and ready hands,
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking."
—Josiah Gilbert Holland.

A man of high character may be defamed by the disclosure of a single irregularity of speech or conduct. Sorribly the powers of evil are not so easily dethroned. What can be done? The dilemma can hardly be solved except as Jotham said. The bramble grown to an extravagant abundance made an immense conflagration, and the cedars of Lebanon, the olive groves, the roadside fig trees and the fruitful vineyards all shared in the ruin.

People of our day need a center of authority, not for the upright trees, for a true democracy thrives on a diffused authority, but in order to suppress the weeds and thorn bushes we need—what is it we need? We are still seeking to improve the social order. Those who fear God always set the ideals toward which society struggles upward. Those who fear God must continue to set those ideals higher and higher until the spiritual ideals of Christ be fulfilled and his kingdom fully established. By our continued care and toil and in an unflinching devotion we strive ever to lift men up toward Christ, who being lifted up will draw all men to himself.

But in this year of our Lord society is still full of bramble men who still strive for greed and selfish honor, who still threaten and promise in the same breath, and do not themselves see the sarcasm of their words. Men still are hoisted to places they do not deserve and can not fill. True, they soon disappear in ignomy, but men will still have it so. One will need solemnly to examine himself to see whether he deceives himself in his motives. Some positions can be purchased for a price, others seek the man. It is a safe rule, whether in choosing a private position or considering a public office, if your sense of a glorious opportunity outweighs your sense of an overwhelming responsibility, you are in the wrong place. "And your choice is brief but endless."

What then can we finally say? It sounds weak, does it? Then you make it strong in your own heart, when I say that a *keen conscience, heaven-born impulses, and a sense of responsibility* are the prime factors required in the life of an approved leader. Show us men with those attributes and you show us heroes. Show us heroes with those spiritual qualities, and you have shown us the saving element in the history of all nations.

God, grant us a rich gift of those spiritual qualities. God, grant that the blood of heroes may flow vibrant in the veins of our nation.

One more word for the intimate personal value of that story of the trees and the thorns. The story

applies chiefly to a political situation, with the problems of national leadership, with also the consequences of having wrong people in places of authority. But what about the authority that rules in our own lives? Not only as nations, but as individuals much more, we have the problem of setting up authorities in our lives. The noble things, the peaceful things, and the fruitful things — or if you like the fable call them the cedar trees, the fig trees and the olive trees of life — these seem to some so tame and common-place.

And furthermore these are not asking for the job of ruling your life. They rather wait for you to accept their own high standards of character and fruitfulness. On the other hand there are the contemptible little thorns and brambles of life good for nothing but to be burned, yet eagerly clamoring to get the upper hand in your life.

Oh, living trees of the human forest, don't be governed by the brambles and weeds of life. Find the higher values. Find the nobler things. Make Christ king in your life. Do it now.

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

THE REV. WILLIAM J. HART, D.D.

WATCHERS

2 Kings 4:26. "Is it well with the child?"

A morning in September comes
When mothers stand to see
Mere babies faring forth to meet
A world's complexity;
They loose small hands — they bid them go —
They watch them yearningly.

So brief — so swift — the years have been —
So dear the constant care,
And now bereft — at open doors —
Stand mothers — everywhere —
Within their eyes a wistful light,
Upon their lips — a prayer.

Dear God — compassionate to all —
I pray Thee keep apart
A space of warmth and tenderness
Within Thy sheltering heart,
For women watching through their tears
An eager child depart.

A mother's need is great this hour —
Oh, come to her today
And re-assure her God, and take
The anxious care away;
Then go with every child who goes
And stay with them, I pray.

— Grace Noll Crowell, in "Good Housekeeping," September, 1928.

EXTENDED A FRIENDLY HAND TO EACH

Ezek. 47:14. "And ye shall inherit it, one as well as another."

Said Cardinal Mercier: "I hold that wage-earners who earn an honest living by their toil are entitled to as much respect as writers, magistrates, army officers, deputies, senators, priests, bishops, as any one, in short, in the so-called 'category of intellectuals.' To both groups I extend a friendly hand and, if I were to make any distinction between them, my preference would go to the one who grasped my hand, not as the act of mere politeness, but in an impulse of spontaneous and generous friendship." — Quoted in "Cardinal Mercier," by Monsignor A. Laveille.

EDWARD BOK

Ezek. 47:23. "His inheritance."

The singing tower falls silent on a breath,
For him whose heart-beat tuned its ecstasy,
Gave it a soul, and laid its beauty out
On mirrored pool, for countless suns to see.

Such beauty as the Gods had scarcely dreamed
To centuries, his patriot gift he made,
The echoes of a hundred singing towers,
His soul gave voice when first his carillon played.

Here ends his pilgrimage, where birds awake,
Where dawn comes in to music, "Tis not death,"
So speaks our faith — yet when his spirit passed
The singing tower fell silent on a breath.

— Phila Butler Bowman, in the "Watertown (N. Y.) Times."

TIME FOR THE BAND TO PLAY

Deut. 1:38. "Encourage him."

A few years ago the baseball team of a mid-western university was defeated after confidently expecting a season of unbroken victories. The players went back to the university humiliated and heavy-hearted, choosing a train that would bring them in at an hour when everybody would be in bed and asleep. When they arrived at half-past one o'clock in the morning, however, they found the college band on hand to welcome them and every student out to cheer. Think what such a greeting meant to those humiliated, disappointed boys!

Plenty of people are always near to cheer the successful. There are always bands to meet the fellows who come home victorious. These university students who turned out to give a rousing welcome to a defeated team, however, were in the right. It is the friend who has failed who needs your help and encouragement. When some one you know has encountered defeat, and is crushed, shamed, and possibly embittered, that is the time for the band to play. — *The Young People's Weekly.*

TRIUMPH FOLLOWS TOIL AND DISCIPLINE

John 5:17. "And I work."

All excellence is difficult . . . Holman Hunt once said to a lady who asked him how she could learn to make perfectly drawn, free-hand circles like his, that all she had to do was to practice eight hours a day for forty years! Then it would be as easy as breathing! Every great creator has something like that to say. When the years of toil and discipline are finished, the years of skill and triumph follow—the great creator acquires an unconscious skill.—*Prof. Rufus M. Jones, in "New Studies in Mystical Religion."*

HOW TO COUNT ONE

James 3:17. "The wisdom that is from above." At an emancipation celebration, the Rev. Charles A. Tindley, D.D., pastor of Tindley Temple, the great Negro Methodist Episcopal Church in Philadelphia, is quoted as saying: "I am not responsible for the color of my skin. The Supreme Artist of the universe fashioned it before I was born; but if I keep my body clean with soap and water, place some gray matter under my kinky hair, and put the grace of God in my heart, I shall count one in the great scheme of things."

WEALTH WITHOUT TAXATION

James 3:17. "Good fruits."

A tax collector one day came to a poor minister in order to assess the value of his property and to determine the amount of his taxes. "I am a rich man," said the minister. The official sharpened his pencil and asked intently, "Well, what do you own?" The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the Eternal City." "What else?" "I have a brave, pious wife, and Solomon says, 'Who can find a virtuous woman? for her price is far above rubies.'" "What else?" "Healthy and obedient children." "What else?" "A merry heart which enables me to pass through life joyfully." "What else?" "That is all," replied the minister. The official closed his book, arose, took his hat, and said, "You are indeed a rich man, sir, but your property is not subject to taxation."—*The Christian Endeavor World.*

WHO WAS THE RANGER?

Ezek. 18:2. "What mean ye?"

A visitor was caught red-handed writing his name on one of the cones at the Yellowstone National Park, and listened while the ranger "read the law" to him. Then he sought the superintendent and unburdened his anger.

"It's about what you'd expect from those rangers," he told the superintendent. "They're the dregs from the cities, out here because they can't make a living elsewhere."

"Yes, I guess that's it," said the superintendent dryly. "That ranger never had a chance. He's nothing but a grandson and a great-grandson of two presidents of the United States!"

The ranger was William Henry Harrison III.—*American Forest and Forest Life.*

CHURCH "STANDS GOOD" FOR CONVICT

Ezek. 18:29. "Are not my ways equal?"

An interesting adventure in applied Christianity was reported from Texas. Governor Dan Moody issued a sixty-day furlough to a long-term prisoner so that he might return to Dallas and make provision for his family. During this two months of freedom the pastor and the church of his mother agreed to "stand good for him."

SUCKERS IN THE STRAWBERRY PATCH

Song of Sol. 2:15. "That spoil the Vines."

The gardener who permits the suckers to live need never look for beautiful fruit in his strawberry patch. To secure luscious berries he must keep the suckers down. There is growth there, but it is wild growth. Doesn't this remind us of certain Christian people who hold fast to the church, but reach out in many ways and form attachments that sap their life, and while they seem to grow, they really only grow wild? The man who grows as a Christian must realize the grace and knowledge of Jesus Christ with definite purpose and intention, making every part of his life the expression of that loyalty.—*W. Stuart Cramer, D.D., in "Growing a Soul."*

RAT IN AIRPLANE

Song of Sol. 2:15. "Take us the foxes, the little foxes, that spoil the vines."

When Handley Page was making his eastern flight in one of his best machines, he descended at Kobar, in Arabia. A large rat, doubtless attracted by the smell of food, crept into the airplane. When Mr. Page was in mid-air, he discovered its presence by the sound of gnawing behind him. He thought with horror of the damage those pitiless teeth might do and of the disaster that might follow. What could he do? He suddenly reflected that a rat is not made for high altitudes but rather to live on the surface of the ground. He determined to soar. He rose until he himself found breathing difficult. The gnawing ceased, and when, hours later, his machine landed, he found the rat lying dead beneath the engine.—*Central Christian Advocate.*

WHY GRATEFUL TO THE MISSIONARY

2 Cor. 4:5. "And ourselves your servants for Jesus' sake."

"Inca-Land" is not such a bad name for the little paper which the Methodist missionaries in Peru get out now and then. It is always packed with matters of human interest growing out of the lives of the small band of North American men and women who are putting their lives alongside the Peruvians for Christ's sake. If the paper misses an issue occasionally, the lapse may be excused for the work is great and the workers few. A recent number prints a letter from a widow in the town of Huancayo, which gives a pen picture

of the busy day of one of the workers, Mrs. Irving Whitehead, by a friend:

My English you will excuse for I study it very little but you will know what I write. I wish to tell about a friend, Mistress Virginia Whitehead and to salute she for the most occupied woman I know. Se is allways kind and cheerful also. I know her for three years but I never see her too occupied to hear a sad story of a poor Indian nor to salute a friend when they come. I saw her rise up at six of the morning and look at the dining-room and see the breakfast get ready for many boys and girls boarding in the school. Then she prepare the postre and the plates for dinner—allways put flowers on the table, for she say, "There is much sad in the world and she want happy when she eat."

At eight and a half she run at school to not come tardy. She assist the school to twelve by the clock then she serves the dinner for the boarders and half boarders and by one and a half she goes another time to school and stays there to four and a half. Then I saw her run very fast to see some sick neighbors and take some goods foods and dresses. I saw her very tired but when some neces-sitad person come she is ready to help. She have four orphans girls that she puts dres early and gives them feed at five to sleep at six. Then she sew for them by night. When the boys and girls are sick she treat them as nurse. She love the girls very much and want them to be allways good.

I would desire you to print this in your newspaper for I would like she to know that the people in Huancayo loves her and wishes to thank her for all she makes for us.

Your attentive servant,

Maria vda. de Blancas.

— *The Christian Advocate.*

HELP ALWAYS AVAILABLE

Psa. 121:2. "My help cometh from the Lord."

Closing an article on "The Christ of the Andean Road," Dr. E. Stanley Jones describes some of his experiences thus:

When we came to that last meeting that last day both my interpreter and I were worn. We had walked for six and one-half hours that day to various gatherings, and we were tired but happy. I had averaged about four meetings a day, for the months I spent here, but new resources were given along the way. Again and again I had to remind the Heavenly Father of the railway trains of the United States: having no time to stop, they scoop up water as they go. I had to do the same, and it was always available!

READY FOR SERVICE

Luke 22:27. "But I am among you as he that serveth."

"Your nurses are charming young women, but I fear they have been educated beyond their sphere," remarked Mr. Sarkissian, the governor of the Alexandropol district, who attended the graduation exercises at the Near East Relief school for nurses.

"Have you talked with them?" inquired Miss

Jarvis, the American nurse who is at the head of the training school.

The governor walked down the line of girl graduates, conversing for a while with each of the twenty-one. Then he returned to speak to Miss Jarvis.

"To my astonishment," he said, "every one of those young nurses is going out to work in the villages, and they are all enthusiastic about it."— *The Classmate.*

ACHIEVEMENT

Gen. 49:19. "But he shall overcome at the last."

Life gave him dreary tasks to do,
And fortune never came,
He lived his whole existence through
Unheralded by fame;
His mind was never free from care,
No time for sport he had,
And yet when silvered was his hair
His twilight days were glad.

No more he grieved for pleasures missed,
Nor grudged the toilsome task,
For he had gained from life's long list
Of joys, the one he'd ask.
His daughters now are women true,
His sons are worthy men;
And all the care he struggled through
Is paid for ten times ten.

Life gives to some men wealth and fame,
To some its pleasures gay,
A few its luxuries may claim,
But happiest are they
Who come to old age peacefully
And in the twilight spell
Before they say "good night," can see
Their children doing well.

— Copyright, 1930, Edgar A. Guest.

A POINT SOMETIMES OVERLOOKED

Rom. 12:11. "Not slothful in business."

"One of the governors present—the executive of one of the largest States in the Union—spoke up: 'Talking about that sort of thing, I made an address at a meeting held in a hotel the other day where only eleven years ago I was a waiter working my way up. It was a curious feeling.'

"'You have nothing on me,' broke in the other governor—this time the governor of a western state: 'My father was a mason who worked for his \$1.50 per day and laid a goodly portion of the bricks in the governor's mansion in which I now live.'

"'You men all know———, the president of our corporation,' said the other captain of industry present, 'I was thinking along exactly this line the other day when I was presiding at one of the board meetings in his absence. We increased his salary to \$250,000 a year. He came to us as a boy at fifty cents a day, sorting the white rags from the colored pieces.'

"'And the secret?' I asked as I looked around at the men.

"'No secret. Just work,' said the vice-president.

"'Right,' commented the governors.

"The point that some young men of today overlook."

The above conversation, as carried on by a group of four men who were standing before a gigantic building just finished, is recorded in

"Perhaps I Am" (Edward W. Bok); and the vice-president of the corporation for which the huge structure was intended was one of the group. The story is a good one for youth to remember.

Moffatt translates Proverbs 22:29 as follows:

"You see a man skilful at his work?
He shall enter the service of kings,
Not the service of obscure men."

ADVERTISED THE STICKPIN

Ezek. 18:30. "Repent."

*Conscience-Stricken 25 Years, She Seeks
Owner of Lost Pin*

Twenty-five years after finding a diamond stick-

pin in the snow covering a street in the Roseville section of Newark, a woman is advertising for its owner. The advertisement appeared in a Newark newspaper yesterday.

The woman, at that time a nurse, picked up the pin as she was on her way to attend a patient, in February, 1905, it was learned. The pin is of gold set with diamond chips. For twenty-five years the finder made no effort to return it to its owner. But as time wore on her conscience bothered her more and more, so yesterday she decided to advertise.—*The New York Times*, February 18, 1930.

The Homiletic Year---September

THE REV. J. R. T. LATHROP, D.D.

Opening of Schools

Education and the Church

Post-Vacation Thoughts

Labor Day

THE OPENING OF THE SCHOOLS

The first hints of autumn are the beginnings of the Intellectual Spring-time of Youth. Youth is golden and comports well with the golden harvests of the fall-season. The gamboling of Youth fits snugly into the days of ripening fruit. Millions of children pouring from all points of the compass, led on by thousands of high school and college groups is a thrilling sight. Here they come—armies of them—to the Fountains of Learning!

Education may be defined as the process of organizing personality for efficiency. And to what end efficiency? Answer: To the making of a life, not primarily to the making of a living. Education is utilitarian but not fundamentally so. The child begins life as a complex organism, a growing organism—the functions of which must be co-ordinated until he becomes a unit, harmoniously built to Think, to Will, to Act. Toward that end nature and his parents are his first teachers.

Personality, whatever it is, is something achieved. It may be characterized as the resultant of all the educational forces which deal with the unfolding of the child into a sentient, thinking, willing, acting, being. Consonant with these is more and more apparent the moral sense which takes note of the quality of the act. Intelligence is the dawn of personality, but it is neither the

essence nor the crowning of it. Great as is reason, man is more than that. Any educational program which fails to take note of the wholeness and oneness of being is inadequate. So comprehensive is man in his making that the School and the Church must work together to the one end of building into him the Kingdom of Nature and the Kingdom of God. The Church must never allow the old line in the Westminster Catechism to be forgotten that the chief end of Man is to "Know God and to enjoy Him forever." Our only apology therefore is our inefficiency to attain this consummation.

The First School

Is the home of which the mother is Principal. To her more than to all others is the child indebted. Dark superstition, fear, doubt, cowardice must have no place. The great affirmations should dominate the Home. God, Goodness, Faith, Courage, Courtesy, Responsibility. Others are all foundational and deal with relationships and attitudes. Such a Teacher had Moses in his mother and sister.

The public, parochial, or private schools to which the children shall make their way, it is supposed, embody methods of study which conform to the age-needs of the pupil. Ventilation, light, recreation, food, all have primary place of course, but the teacher, his adaptation to adolescent

youth, commands equal importance. The situation is as delicate as it is necessary. The real story of the school room is often tragic in the lack of understanding youth. Here are men and women in the making. As clay to the hands of the potter they stand before the teacher. "Whoso offends one of these little ones, it were better for him"—what burning words! Did not the Master mean, he who blights the life, crushes this growing life, breaks this embryonic, biologic, growing human Soul—that is it. Such is the sacredness of the trust committed to the public or any other school. It is well known now that the adolescent even up to college entrance is still lacking in the co-ordination of his powers. Athletics has a place here. Never has there been greater reason for the State and the Home and the Church to work together. The minister and the teacher helping to mold the State into proper methods and the State to provide ample places and methods for all round instruction. This is what is meant by a Christian State. The expenditure of millions of dollars for the spiritual end of scientific and moral education under wholesome environment.

Education and the Church

Those denominations who have the parochial schools will give careful attention to what might be called the secular education of the child, but will see to it that in their case "secular" does not only mean the accumulation of data and facts for utilitarian purposes. The child is a spiritual commodity. It has been the privilege of the writer to know something of their methods and no denomination worthy the name can be criticized justly for solicitude as to what the children of the parish are being taught and to what end.

Whereas, the ministers, most all of whose young people go to the public schools, too often, because of a multitude of lesser calls, neglect to look into the quality of training given the children of the church. The effect of this neglect is seen in the paucity of youth in many of the so-called free churches at and after the age of sixteen. There is a vital problem here. Every Bible School is illustrative of the great loss of Protestant youth from the age of sixteen. This loss has been variously estimated as high as seventy-five per cent. It is one of the most delicate problems, intensified by certain elements of every community who object to the ministers having too close a relation to the inner workings of the public school. The annual inquiry "Why is the Bible not universally read in the public school?" has running below it a quality of flimsy moral fiber which insists that the Bible be not read. It all swings back to the truth too little recognized that education, the gathering of scientific and historic and systematic information, is in itself neither moral nor non-moral, creating in the pupil an insipid moral state. There must be added a decided moral emphasis and in a nation like our own which has all through it the warp and woof of the Christian religion there should be but one desire and that is that the Church should speak boldly and insist constantly upon the supreme necessity of making righteous as well as

intelligent citizens. No doubt this feeling generally exists but it is not sufficiently manifest. The minister, Church Educational Boards, the local Church Committees on Education, the Church Press have a clear mission to make plain that the secularization of education alone cannot produce the kind of men and women the State must have. We must remember that Greece mixed its religion with its learning. Rome in the days of the Caesars did the same. China and India and Japan do the same. It is a strange commentary that the Christian Church does not rise to the need of this hour and demand a larger recognition of the teachings of Jesus in the Public Schools. That surely is not sectarian.

But there is light and hope along the horizon. Our vacation summer schools are growing both in number and importance. Christian Education is receiving larger emphasis in all our Church activities, and Protestantism is at this very time turning out the ablest teachers in the nation, both in the public, parochial and private schools and in our Church Universities. So the agitation is bearing fruit.

Public Prayer should often take notice of the vast enterprise of educating our youth, and the teachers of the public and more advanced schools should be remembered. At least one sermon of more than ordinary worth should be preached once a year on Christian Education. This the public school, the home and the Church can be linked up to the same task—viz: The Making of Men and Women of Character and Strength in the State and for the Kingdom of God.

"There are two supreme influences which, if they were united with the forces of the Spirit, could rebuild the world. They are the educational forces of the world and the spiritual forces of the Church. We have hardly begun to see the scope and range of education."—*Dr. Rufus M. Jones.*

Before the Institute for Administrative Officers of Institutions of Higher Learning, Prof. Charles H. Judd, dean of the school of education at the University of Chicago, presented facts showing the gross inefficiency and blind groping in the teaching methods of American Colleges and the public schools, and declared that 22.8 of the history taught in college repeats exactly that taught in high-schools. One historian discovered that pupils in the public schools encountered Christopher Columbus thirty-nine times.

American boys who enter professions are two years behind European boys who have attended the "gymnasium" schools rather than the schools of the common people. The public is thoroughly dissatisfied with the present situation and there must be a way of freeing education from the gross inefficiency with which even its friends charge it. I am here to urge that leaders in the various academic departments study the new situation which is dictated by the new social environment."—*Judd.*

Our children are our greatest inheritance—they constitute the future asset of Christianity and so vital is education we must address our-

selves with deeper concern to the quality of that education.

AFTER VACATION WHAT?

At Home Again—Vacation Days are over. How good to be back. "Now let us rest up." "No," says the wife, "We will unpack." About it we go, but has it occurred there are many things to unpack—that lazy-do-nothing do-as-one-pleases habit, of the woods and the still water. The dreamy, restful indolent mental mood—all must be unpacked and cast aside.

There is work to do.
Battles to fight.
Defeats to meet.
Victories to win.

From the Call of the Wild we come to the Call of Duty—which is the Call of God. This it is that takes our hand after vacation.

To those who combined the intellectual with the physical and saw to it that spiritual habits and standards were maintained, home-coming adds a zest of special delight. New sermons in the bud will blossom; beauty treasured in the Soul will reappear in word-pictures; wisdom gotten in the silences and fellowship formed along the water-ways will add flavor to Truth. The movements of freshened hopes will flame into colorful appeal. But my beloved Pastor, the Road leading to Yesterday, which you are now on Today leads also to Tomorrow. O, the joy of precious memories as one faces tomorrow while he climbs the steps today. In all the world is there anyone so happy as a preacher back from Vacation with Heaven's tasks filling his heart? Responsibilities which have eternity in them, and a Preacher going forward with God and the people of his parish. Give me that life forever.

After a survey of the field a wise Pastor outlines the Fall and Winter campaigns. I like that word Campaign. It smacks of agitation, life, planning and execution, defeat or victory or both. It has *challenge* in it. He calls Committees to formulate with him programs to be submitted later to the Leaders.

Often have I compared the task of a pastor to that of a superintendent of a general store. It takes the same administrative and strategic planning. They fear for money but the Pastor for Souls. The reaction of his leaders to the tentative program is a study in the School of Methods. Leadership action must be as a unit—altogether. "In unity there is strength,"—it is the first guarantee to real success. That is a profound word: "The unity of the Spirit in the bonds of Peace."

It Works

Recently I have had in mind a list of the younger brethren in the ministry and so far as I have listed them, all of them who have entered into their tasks with a forecast of methods, and difficulties, and a possibility of failure but a determination to succeed—not by their own wits, but with the help of the federated wisdom and co-

operation of their Church leaders; and by the help of God which is always available when one has done his best—they are not only making a success but phenomenal records.

It has come to pass that the lay activities have multiplied in the Church. The Women's Societies are now in many churches being matched by brotherhoods decidedly worth-while. Some time since I was invited to address a brotherhood of men in a Dutch Church and found present eighty men, young and older stimulated not only by the pastor, but by the Consistory. It is just that I am wishing to say. The authorized Boards of the Church can make any pastor an outstanding success. The sinking of the laymen into Church affairs, giving of their time, their counsels, their means, their love and prayers, their energies makes the Church move with accelerated speed and joy. It is a partnership affair. As the authorized Leader of Leaders the pastor would find himself helped by studying books upon Administrative Efficiency written by heads of Universities or leading financiers. The Church often fails for the lack of largeness in its undertakings which stated another way means, weakness of appeal to the imagination. In all this I am from advocating sensational methods, or spectacular performances, which sooner or later prove a boomerang. The Church can only be charged with lifting power by steadily keeping in mind what the Rev. Frederick Spence, D.D., of Jackson, Mich., has recently written:

"The Holy Spirit will be released in us and in society just as fast as *we are willing*. The Holy Spirit is ever present, though he is not universal so far as men are concerned. Our pride, our passion, our greed, our moral blindness, choke the avenues through which he would come. . . . What we need is to release him."

So for my brother who has returned to his parish after a happy and it may be somewhat prolonged vacation, in the spirit of worship, as he proceeds to work *in and for and with* the Church that the Kingdom may come, may he realize the *presence*, and that "Jerusalem the Golden," is so by virtue of the pricelessness of that for which she stands:

- (a) The Fatherhood of God.
- (b) The Brotherhood of Man.
- (c) The Saviourhood of Christ.
- And
- (d) Sainthood in the Spirit.

* * *

These Homiletic Themes are suggested as bases for Sermon Serials. The flaming Cross is in them.

It is a constant miracle in the Church how the sincere and earnest telling of the reality and power of redemption, in spite of all words to the contrary allures and fastenes men to the Church. This is the pastors specialty and all classes give him right of way here. In the College centers the pastor who expounds lucidly the eternal verities of the Gospel, without apology or pretense but in humility and assurance, accompanied by a life of unselfish devotion, and courteous to every seeker of

truth, will discover the magnetism of the Gospel of Jesus Christ and that the Word of God is sharper than any two-edged sword. History of thousands of ministers confirms this.

LABOR DAY

Its Implications.— Gradually through the years labor has been learning how to live with itself, as has capital. Neither has arrived but is well on the way. Often the worst enemies are within and on either side there are the radicals, irritants with irrational prejudices and will learn only in the school of hard knocks. The better minded have by much suffering and research come to broader-mindedness which is shot through with sympathetic understanding. Here is the ground of hope that in the end there may be builded a house of good-will and congenial fellowship wherein all misunderstandings shall be settled amicably. It is safe to believe that American labor will never precipitate into communism nor bolshevism, they are plants from foreign soil and will not grow in our climate. The American laborer has been and is thinking through all these issues and experiments. The gulf of distrust between Capital and Labor has largely been bridged. Asperities have generally ceased; suspicious approach has given way to fair-mindedness and willingness to consider both sides. This is a long step from 1872. Federations of Labor now meet in inter-federated conferences, where each respects the other and never so clearly did they understand the absolute need of each for the other.

The paucity of language is seen in the terms *labor* and *capital*. We have no other way of demarking them and the terms are accommodative. Everyone who has considered the matter knows that labor is capital. That capital is labor. The skill, efficiency, artistic genius of multitudes of men who work in wood and iron crafts, and in innumerable places, from the collier who goes down into the mines to the artisan that produces everything of use and beauty that we have — all is in fact capital.

On the other hand that which we call capital is the product of labor. Brain work, that kind of labor that sweats in exploitation and banks on the future for material reward — that launches thousands of enterprises, many of them on sheer credit — that produces patents of all kind and commercializes them, that shuts the doors of the laboratory and there delves into the profoundest of inquiries and research — that also is Labor — a kind of labor which is absolutely essential if physical labor shall come to realize itself. All sides recognize this now. At the last definition of the words it is, if you please, capital of one kind seeking to cooperate with the capital of another kind; or the labor of one kind seeking to cooperate with labor of another kind. So inter-related are they that they cannot be torn asunder without wrenching the whole of civilization. As then they must live together like the Siamese twins they must learn how, perfectly.

It is just at this point that the attitude of Jesus

and his ethical and spiritual teachings have so large an opportunity and place. The Church like the Government has not always understood, both have made mistakes, for, let it be acknowledged that capital and labor, Government and Church are the four factors in the conservation of the forces which will make for harmonious relationships. They must all learn to work together, and never have they been so nearly of the same mind as now. The government has its Secretary of Labor in the administration of federal affairs and in the President's Cabinet. Let us drop a word of thanksgiving that we live in a Government that sets aside Labor Day. The Church, through the Federated Churches of Christ in America, has its Social Creed, and each denomination has its own Boards and Committees dealing with these intricate problems. The implications of all this are far reaching.

Unemployment — The largest immediate problem is unemployment. Periods of depression come and go but since the stock-market crash social conditions have been intensified. It is, however, a world situation, for it is authoritatively stated that over 8,000,000 of unemployed are in Europe. Mr. Hoover has stated some 3,000,000 are in this country. Always, at certain yearly periods, there are many unemployed, but this is extreme. It has been discovered that periods of business depression have occurred every seven years since 1872, some greater than others, this being the worst. If that statement is correct, then it would seem that depression comes in cycles of seven years or thereabouts. That being true there is then a sociological law that is operative which business, both labor and capital, must in the future take cognizance of, otherwise they will continue to suffer. The average man needs to know this and to adjust himself, his needs and family and his investments to this recurring condition. Perhaps Capital and Labor can work out new methods of administration which will do away with these seasons of depression altogether. The departments of commerce and labor in the great Universities will be able to throw light upon this matter, as will the Departments of Commerce and Labor in the Government. Long years ago Holland was distressed over the encroachments of the sea. Now a visitor to that wonderful country beholds with amazement how those people have conquered the sea. Surely the brain and heart of man will find a way out and over all calamities that threaten the joy and prosperity and integrity of every home and individual in the land. Into this matter the Church must and will more vitally enter. Habits of frugality, thrift, how to invest one's means, warnings against predatory agents — into these and many other matters can the minister and local Church enter. For many years it has been the habit of this writer to advise his people where and when they needed it upon all such and kindred matters.

Partnership of a High-Order.— Since the days of William Ellery Channing in 1840-42, in Boston, when the eloquent preacher tried to show the

laboring man how vast was his estate in everything that was worthwhile, and how he could attain something far beyond the mechanics of his daily trade, the Church has sought to enter into the higher needs of the people. How many are the men of labor who long for a better education, or for the development of artistic talents, especially for their children. Here is a wide-open door for any pastor, and local Church. Also how would it do for this motto to be in large letters above the Church portal:

"This Church exists for those who are on the outside."

Then for the Church to live up to it. Have any of my readers ever been in John Wannamaker's Sunday School in Philadelphia when that lay-prophet still had control? If so they saw there what is hinted at here. The multitudes of the street are unknown and unincorporated partners in the King's Business. The Church has bread for them and living water. Too often, without knowing it, we have offered them stones. Labor walks the streets and capital too largely is absent. Have we not a call? Does not a Hand Invisible come to the man of God? That he may give heed to the throngs regardless of condition or servitude? The Church has a mission, of course, to economic need. The Good Samaritan likely was a man of the common run and did not hold a place at the head of great business enterprises in Jerusalem, but he was upon the Jericho road and was not hesitant in seeing a brother at the roadside in need—a brother, remember, but of another nation.

The superstructure being built by capital and labor in this country cannot be held together or completed into a Temple of Brotherhood, without *Justice* as interpreted in the light of Jesus Christ and magnanimity as illustrated in Abraham when making his proposition to Lot.—Gen. 13.

Nowhere in all literature is there a more beautiful picture of capital and labor than that recorded in the Book of Ruth 2-4. "Boaz came

from Bethlehem and said unto the reapers, 'The Lord be with you.' and they answered him 'The Lord bless thee.'"

It is refreshing to note that any such spirit will win by its own force. Even David said speaking to Jehovah, "Thy loving kindness is better than life." Few are the men who can withstand magnanimity of Soul. If the minister has shining in his relationships and attitudes this spirit his utterances will be given consideration and will always be welcome. And to this end as the pastor has unusual opportunities to make friends among those who employ labor and among laborers employed he can come to a wide and sympathetic friendship which will make him a competent teacher and counselor. Any wise pastor understands, of course, that about many matters for which labor contends he can have no authoritative judgment and also upon similar matters with which the capitalists have to deal that require expert knowledge it is the part of wisdom to keep silent. But the great major verities and life-giving values upon which the pastor is by education and calling and experience competent to speak with authority he will be heard with appreciation and respect.

Let us believe therefore, better days are ahead, and hope that Tennyson's prophecy that there is a "Far off Divine event toward which the whole creation moves," may find a more immediate fulfillment even in the near Tomorrows.

As a pointer toward such a consummation "Mother Jones" in her 100th year wired John D. Rockefeller, Sr., on his 91st birthday:

"Congratulations on the arrival of your 91st birthday. Thank God we have some men in the world as good as you. We never needed them as much as we do today. Most sincere wishes that you may be blessed with many more."

Thus Silver Springs, Md., greeted him of Potomac Hills, N. Y., after a score of years have passed since Mother Jones went to jail for her denunciation of the Rockefellers during the Colorado mine wars.

Sermon Texts and Their Treatment

THE REV. J. R. T. LATHROP, D.D.

St. Matthew 14:54-57.

"And when he was come into his own country, he taught in their synagogue, insomuch that they were astonished and said, Whence has this Man this wisdom, and these mighty works?

"Is not this the carpenter's son? Is not his Mother called Mary? and his brethren, James and Joseph and Simon and Judas?

"And his sisters are they not all with us? Whence then hath this Man all these things?

"And they were offended in him. But Jesus said unto them, A prophet is not without honor save in his own country and in his own house.

"And he did not many mighty works there, because of their unbelief."

The 13th Chapter of Matthew has seven parables, upon two of which Jesus comments. The story of these and of his miracles had preceded him to Nazareth. After quite a pilgrimage he had returned home. Home folk are slow to recognize greatness in native sons. By his return it would seem that Jesus had previously adopted Nazareth as his home.

"Is not this the carpenter's son?" It is a question of origins and has its force in the conservation of true values. The carpenter's shop, the tanner's vats, the tinker's kit, the cow-boy-trails—have not these and the like been the beginnings of the mighty? The sound of hammer, music of the saw, the fitting of parts to part were symbolic. The lad

who had been apprentice to his father, and later no doubt an itinerant carpenter had learned to build. "In the sweat of thy face," has a large place in Jesus' gospel—read the parables of Matthew 13.

In the throes of Gethsemane "sweat as great drops of blood" had run down his face. We see in that struggle, the builder of houses, in the process of a life and death agony that there might be builded a Temple of Truth and Love for all nations—to embrace the physical, social, and spiritual needs of Man.

The second question relative to Mary, the brothers and the sisters show that Jesus was a member of a large family, and the question is asked with irony—perhaps a sneer. Jesus belonged by birth to the honorable industrious, poor. Joseph it is supposed at this time was dead. The question as to Mary, it is thought, may have underlying it a reflection that the father of Jesus was unknown, as Joseph is not mentioned. If so, how debased were the minds of those who asked, "Is not his Mother called Mary?" Whatever may have been the inner feeling of his old neighbors whom he could call by name, let it be noted that Jesus "Taught them in their synagogue." Courage? Yes, even to the point of calm assurance. What mattered as to his reception? To be acclaimed by the people as some special one is comforting to any preacher but to be ignored, turned away from—to rise above it, is sublime. Think of the martyrs all of who were builders, of the Wesleys; indeed it has been often remarked that the ten talent men have without exception been misunderstood and maligned. This is hard for us to receive.

Let us get the trade winds of the gospel in our faces and detect if we can the odor of the poetical truth that Jesus lifted the carpenter shop into the Temple and the Temple he found in the carpenter shop. He built an Ecclesia, not national, nor sectional, nor exclusive—but that which should be a Spiritual Bethlehem—God's Eternal House of Bread to man's entire being. There is an ancient MSS. which has in the Lord's prayer "Give us this day bread for our being."

The finality of the Nazarene neighbors attitude was tragic. "He did not many mighty works there, because of their unbelief." How pathetic! That day the Son of God was their Guest and they knew it not. I wonder if the best of us know a prophet when we see him? "That Man is a Prophet," said a friend to me, "and we will know it when he is dead."

THE SCRIPTURAL SPECTRUM

Harmonious Growth. Luke 2:51-52.

"And he went down with them, and came to Nazareth, and was subject unto them: but his Mother kept all these things in her heart.

"And Jesus increased in wisdom and stature, and in favor with God and man."

The adolescent Jesus becomes an example to all youth. 1. In his domestic obedience, adapting himself loyally to home government. 2. His symmetrical growth through a three-fold development—in wisdom, stature, favor of God and man. Growth in the physical did not outrun growth in understanding. The trinity of his personality was harmonious in his development. Jesus was as our children are physically, mentally and morally, born. In his growth he became strong physically, keen mentally, sound morally, and the supreme result was the favor of God, and of men. His home environment was regulated by government, clean thinking, high living, and devout worship. Study Hofmann's Christ.

The Lad and the Man. Heb. 11:23-27.

A brief study of Moses. Here it is recorded that his "Parents were not afraid of the King's commandment." The first pre-requisite is to be well born. His parents were courageous—not anything the king demanded or said mattered when their child or national life were in the balance.

Moses' turn came, so it is written "When he was grown up." What would he do? Educated in the schools of Egypt he was not submerged by Egyptian lore, nor the mythologies, nor the glitter of the palace. His Mother and his Sister had first had in hand his earliest education—that he clinged to. Hence when the time of action came, it is written "He refused to be called the son of Pharaoh's daughter." This was sublimely audacious. He had made up his mind. He took a position, chose sides. Nor was he afraid. What was it the Mother and Sister had planted into this boy's mind? Was it not that the Almighty Jehovah would be with him so long as he kept the faith? Egypt had many gods and the mighty Pharaoh worshipped them? Moses had a reason why he refused.

"Choosing rather to share ill treatment with the people of Jehovah . . . accounting the reproach of Christ (mark that) greater riches than the treasures of Egypt." It was this choice that made Moses. We are made by our choices. Moses became the Renouncer of Wealth and Power—the very things most men then and now strive for. "A blind fool," perhaps some called him. No, not blind because he had eyes with a long vision. Often the vision close shuts out the vision splendid. Moses saw the Vision Splendid. How? "He looked unto the recompense of reward." A far look. After all is not this the grand purpose of education—to teach youth to see through and beyond?

The writer of Proverbs had good ground for writing: "The fear of Jehovah is the beginning of wisdom, and the knowledge of the Holy One is understanding."

And Isaiah wrote with confidence:

"And all thy children shall be taught of Jehovah, and great shall be the peace of thy children."

A Prayer for any Youth.—"Teach me Thy way, O Jehovah, and I will walk in Thy Truth."
—Psa. 86:11.

THE ETERNAL ESSENTIAL

"One Thing Thou Lackest." Mark 10:21.

One thing lacking may make void the presence of all things. This reflection of an old sage is illustrated in a watch without a spring; a ship without a rudder; an automobile without gasoline. One may make rows of ciphers without a digit — a meaningless string of nothings. Put but one digit before the line, then what? Christ offered to this young man the power of *one* before many ciphers, a rudder if you please to guide him in the midst of wealth, and power, a spring to move him rhythmically amid the moving wheels of life — and it happened that the offer of any of these involved new action on his part which would likely cause him to be the object of ridicule among his companions, and would give him a very different status in the money markets. He was exemplary, clean, earnest, for he came running (v. 17), worshipful, for he came kneeling (v. 17), respectful for he came asking, highly moral for he had kept the commandments.

He asked the greatest of all values, Eternal Life. He supposed it was something to be earned. He had seen that men who did things got pay. "What shall I do?" he asked. "To have" to possess — O what a possession — Eternal Life. Well, Jesus taught him what he should do — five things: *Go, Sell, Give, Come, Follow*. That is what Booker T. Washington had to do. That is what Bishop William A. Quayle had to do when he was a red-headed, freckled-faced, friendless boy in the Kansas fields. Why should it be a different road to him who has much possessions — all of which will turn at last to ashes? Isn't it fine to know the Royal Road to God and Eternal Life is the same for all? "One thing thou lackest," but from the Master this young man whom as he looked upon him loved him, passed into oblivion.

"O Taste and See that the Lord is Good"
Psa. 34:8.

Taste what? His Truth, Mercy, Love, Providence, and what do we always see when we do? *That the Lord is good*. It is said of one in the Old Testament he ate honey and his eyes did shine. It is not something new in religion which we need but rather the sweetness, freshness, and beauty of religion. Experimentation brings realization. I hand to my friend a gorgeous rose, freshly plucked from the garden, the colorful hues of which are white and golden, he takes it for what it is, enjoys its beauty, fragrance, freshness and wonder.

"Little flower in the crannied wall,
I pluck thee out of thy cranny.
Could I understand thee root and all
And all in all, little flower,
I should know what God and Man is."

GLEAMS OF LIGHT

Will Men of Action and Business follow the Gleam?

Since Dr. Rauthenbush broke into the Consciousness of the American Business man there has been a revolution in Big Business in its Community relations. The Laborer has become a Man and Counts *One*. The sweat shop has largely

departed. The Government has turned its face benignly to all laboring classes and ceased mere paternalism and recognizes the employed on equality with the employer. Human life has begun to tilt the beam.

Gleam No. 1 "Safety First."

This has been adopted in all Big Business and reigns as a principle in all factories. Liability laws protect the workman. Public courtesy dominates relationships; wages, and sanitation and good health are of first concern. This very unusual item was carried in a recent magazine:

"The Interstate Commerce Commission has recently reported that 118 of the 157 class 1 railroads of the United States last year carried 148,379,000 passengers more than 8,000,000,000, passenger miles without a single passenger fatality. President Arthur Williams of the American Museum of Safety presenting medals to the United States railroads which established the best yearly record for safety operations said:

"'One passenger could travel 32,000 times around the earth, 25,000 miles each circuit, without accidental death, traveling continuously at the rate of 50 miles an hour for more than 183 years.'—'Safety first' is a winner. 'Watch your step' is another."

"Here is high efficiency. Marvelous in its workings. Something similar is needed in the administration of Souls for the Kingdom of God. Are we saving more people than our Fathers in the accidents incident to moral lapse, indifferent attitudes, miasmic immoral conditions?"

Gleam No. 2.

In an old encyclopedia of Homiletic literature I found this striking statement:

"Examples do more compendiously, easily and pleasantly inform our minds and direct our practice than precepts or any other way or instrument of discipline. . . . A father that whipped his son for swearing and swore himself whilst he whipped him, did more harm by his example than good by his correction."

James would teach us:

"That faith without works is dead, being alone"
"Yea, a man may say, Thou hast faith, and I have works. Show me thy faith without thy works, and I will show Thee my faith by my works."—2-17:18.

Perhaps the most difficult act is to practice the Christian Rules in a Corporate capacity. The late John J. Eagan of Atlanta, Ga., has, according to the Press, left his vast manufacturing enterprise, the American Cast Iron Pipe Company to be held in trust for the sole benefit of the public and the employees.

Here is a unique act. It is a Chapter in the Gospel of Social Christianity. Perhaps the most startling announcement is "That he had many Negroes employed in his plant at Birmingham who shared fully in all his welfare plans and participated in equal terms in control and profits."

From an article by R. B. Eleazer, "John J. Eagan, Social Pioneer," in the Christian Advocate, New York.

Thus God's Cause Grows and Advances.

Trinity Trails

REV. CHARLES G. AURAND

*The Twelfth Sunday After Trinity, September Seventh.
Epistle. 2 Corinthians 3:4-11.*

With this lesson begins the third cycle of the Trinity Season, the central theme being Service in the Kingdom, or the Manifestations of the New Life in the Kingdom. The Epistle lessons emphasize particularly the Ministry of the Word as the primary form of Christian Service, the thought being determined by the Day of St. Laurentius whose reputation was largely built upon his preaching. (See Epistle, First Sunday After Trinity). This would be a splendid opportunity to challenge our young men and women to dedicate themselves to a definite form of life service. "Able ministers of the New Testament" (vs. 5) — 1. Not through a sufficiency of self, but of God (vs. 5), 2. Not of the letter, but of the spirit (vs. 6), 3. Not of death, but of life (vs. 6), 4. Not of a passing religion (Goodspeed) but of a permanent (vs. 11). Here is the glorious ministry of the Law initiated by God, engraved on stones, epitomized in a shining face, leading to condemnation, "done away;" and the more Glorious Ministry of the Gospel — instituted by Christ, written on the heart (vs. 3), manifested in a shining life, leading to justification, "remaineth forever." The Minister of N.T. times must be humble, knowing that his qualifications come through the grace of God; purposeful, knowing that he must serve in the interest of a new agreement (Goodspeed); spiritual, knowing that he deals with values that are not temporal, but eternal. "Godward" our trust, our goal, our walk. The Church of the N.T. 1. founded by Christ, 2. Spiritual in character, 3. Evangelical in message, 4. Indestructible through time.

Gospel. Mark 7:31-37.

The Ministry of the N.T. demands an unimpeded speech to herald abroad the grace and glory of our God. Thus the New Life in the Kingdom is manifested by giving Him the ear for hearing His Word and the tongue for declaring it. Easily discernable features of the incident are that this blessing was made possible through the thoughtful and timely interest of the mute's friends. The implication is quite patent. Again, Jesus withdrew the patient from the throng into a quiet place. Many of us might have a more intimate knowledge and experience of our Lord if, like Moses and Paul, we would retire from the distractions of the crowd and seek the quiet places and quiet hours where serious and undisturbed attention could be riveted upon Him. And after the miracle the involuntary plaudit, "He hath done all things well." A swelling chorus throughout the centuries says, Amen. So Divine Grace: 1. Supplies human needs, 2. Through intermediate personalities, 3. Where conditions permit, 4. Which compels acknowledgment of divine perfection and benevolence. Questions — What needs? Always? Today? Mayhap many of us cannot speak because we have not heard. Is our speech sanctified? Self-surrender precedes blessing. "Ephphatha" — be opened thou heart, thou ear, thou lip, thou hand.

The Thirteenth Sunday After Trinity — September Fourteenth.

Epistle. Galatians 3:15-22.

Of course, for a thorough understanding of the passage one must recall the *raison d'être* of the Galatian letter and be conversant with the background of the controversy raging in that church. The lectionary suggestion is that the intent and end of the Ministry of the Word must be the saving of souls by the proclamation of the Gospel which alone has saving power. These

thoughts are succinctly presented: 1. The Gospel was prior, through the covenant of Promise, and therefore could not be disannulled by a later covenant of Law (vss. 15-18); 2. The Law had a purpose and served it — to arouse a sense of sin (vs. 19); 3. The Law was provisional and intermediate, until the fullness of time when the promise could be directly redeemed (vss. 19-20); 4. The Law could not produce spiritual life and therefore was limited in its effectiveness (vs. 21); 5. But the unlimited Gospel, taking up where the Law left off — that all men are sinners — provides a salvation from sin for those who have faith in Jesus Christ (vs. 22). "All under sin" — *who* can escape, *how* can one escape? Law points us to sin, Gospel points us to salvation; are we despising the Law, are we despising the Gospel? Will it sometime be too late? "Prisoners of sin" (Goodspeed) — the crime, the jailer, the Judge, the defendant's Advocate, the remission of sentence. Here is a lesson for moralists who hope to escape the "wrath to come" and earn their salvation by an ethical life steeped in culture or warmed by a boastful charity. We must put less dependence upon legislation and more upon spiritualization.

Gospel. Luke 10:23-37.

The New Life in the Kingdom is manifested in Christian love and service. For the Christian hearing (12th Sunday after Trinity) is followed by doing. (James 1:22). He knows the Law and practices the Gospel. It is not sufficient to know the truth (Lawyer) but to practice the truth (Samaritan). Love begins with an attitude (how many fail here?) and ends with an act (how many fail here?). We see it in Principle (vs. 27) and in Practice (vss. 30-37). It is the fulfillment of the Law (Rom. 13:10) and the heart of the Gospel. It reaches up to God, *out* to man, *down* to the heart, will soul. The Beatitude of a Christian who by faith has seen the grace of God (vss. 23-24), by hearing knows the will of God (vss. 25-29), by love practices the mercy of God (vss. 30-37). The Men who Passed By — religious men, church men — "too busy," "can't help it," "what's the use," "I don't care." The Man who Stood By — a pariah, an underprivileged — because of compassion (Tissot's painting — The Ruins), expressed in service that was personal and complete. The world is filled with men who, cognizant of the law of God, lightly esteem it (the lawyer), willfully oppose it (the robbers), signify disgrace it (Priest, Levite); on the other hand it has few men who, possessing such knowledge, really comprehend it (prophets), earnestly maintain it (kings), seriously practice the spirit of it (Samaritan). Can we justify ourselves in failing to do our part on the grounds of ignorance, inability, prejudice, antipathy? "Go thou and do likewise" — imitate the Samaritan's compassion, unexclusiveness, fearlessness, generosity, disinterestedness. How can we cultivate such a Christian Spirit in our congregation? How can we give expression to such a spirit in our congregation? This is practical Christianity, the Christianity of the Christ, the Church, the Christian.

The Fourteenth Sunday After Trinity. — September Twenty-first.

Epistle. Galatians 5:16-24.

The N.T. Ministry is concerned not only with a theology, but a life. Faith in Jesus Christ (13th Sunday after Trinity) is not a mental exercise but a spiritual heart-gripping, life-altering power. Moreover it must be remembered that freedom from the requirements of the O.T. law does not mean a N.T. license (vs. 13). It is rather a progression from the Day of the Flesh to

the Day of the Spirit. There are two ways of living one's life — by the Spirit or by the Flesh. For the Christian there is no choice between the two, only one is possible. Indeed here is a test whether one is a Christian or not, determinable according to certain definite standards by himself or anyone. The latter life is immoral, irreligious, contentious, intemperate. (vss. 12-21). The former is joyous, beneficent, pious, self-restrained (vss. 22, 23). These marks of the Flesh and the Spirit may not only serve as gauges of one's life, but as well-defined guide-posts on the path which he traverses (vs. 16). How do I test up? Which path am I taking — Hell or Heaven? A citizen of two worlds but yield not to the seductions of the one lest you lose both. The Christian's war is *real, lifelong, exacting, victorious*; can he be a pacifist? It is a matter of suspicion if there is no battle being waged within us. The Life of the Spirit is anti-carnal and extra-legal. Man's soul must be very valuable when it is the battleground and prize of such super-earthly Powers. Do I have a "share in the Kingdom?" Do I belong to Jesus, the Christ? Do I crucify the "flesh?"

Gospel: Luke 17:11-19.

Another Samaritan, thoughtful and thankful. The New Life is grateful for all its blessings. As an object of divine grace, "what shall I render unto the Lord for all His benefits unto me?" Nine to one, is this the average of appreciative people, is it a correct cross section of life? Ten men — as they came the cry loud and united; as they went, the cure gradual and complete. One man — only one returned, the most where least expected and the least where the most expected; but more than one blessing, salvation.

"Blow, blow, thou winter wind
Thou art not so unkind
As man's ingratitude."

What return to God do we render for His various gifts? And for that matter, what return to society for its contribution to my happiness and good? What better acknowledgment of divine bestowment than a public testimony of God, a profound reverence for God, a true thanksgiving to God? It is the life story of many a man that in his distress he will flee to God but the longed-for blessing once secured he will go his way and shortly forget Him. Christ is easily accessible to the prayers of His people, tests the faith of His people, honors the gratitude of His people, rewards the confidence of His people. Thanksgiving demands an outward expression as well as an inward sentiment. "Where are the Nine?" A common question, a reproving question, a compensative question. The incident represents a human need, a divine help, and the human response to the divine gifts.

Fifteenth Sunday After Trinity — September Twentieth.

Epistle. Galatians 5:25; 6:10.

Passing from the Ministry of the N.T. Word as a particular form of Service in the Kingdom, we come to a lesson delineating the social connotation of the term. Observe such Service as to: 1. Its object — brethren, all men; 2. Its spirit — humility; 3. Its motive — love; 4. Its purpose — to restore, to help, to communicate the Word; 5. Its tirelessness — if we faint, as we have opportunity; 6. Its reward — everlasting life. Bear your own burden (vs. 5) — bear one another's burdens (vs. 2). What are today's burdens, why should we bear them for others, and how? The wants of your world, your church, your brother, demand action. What are you doing? In verse 8 is the final answer to last week's lesson — the life of the flesh vs. the life of the Spirit;

what many a man has learned when it is too late. What will you find in the envelope on Pay Day? First comes the spiritual service you may offer to men, then the material service. "God is not mocked" — have you tried it with a false life, a false love, a false service? When "opportunity" knocked, have you unlocked the door of your religion, your compassion, your pocket-book? Could you set a man right (6:1, Goodspeed), have you the spirituality, the gentleness, the love? Not only is this lesson an opportunity to press the claims of our churches' institutions of mercy but also to show the paramount necessity of putting a spiritual stamp upon such eleemosynary work, both in its driving force and its ultimate design which is not fulfilled until it has saved men's souls as well as their bodies. This is the failure of much of our philanthropic activity of today which has divorced the dynamic content "Christian" from its Social Service activity.

Gospel: Matthew 6:24-34.

The New Life demands a singleness of heart and of life. Or the pericope can be interpreted as teaching the free-from-care life of the man whose trust is in God. There must be one object of devotion (vs. 24), one hope of subsistence (vss. 25-32), one purpose in life (vs. 33). Duality means Duplicity. First Things — salvation, consecration, dedication (of service). Is the Kingdom interest first in our church life, business life, social life; first in time, emphasis, gift? What place do we give to religion, what is the chief concern of our life? The Kingdom for most of us is meat, drink and clothing; we have no other sovereigns than these for we are Gentle(?) seekers. The object of many a man's search is riches (mammon) or pleasure (eat, drink and be merry); neither are lasting nor satisfying. Substitute the things that are vital (vs. 33) and they will bring serenity and happiness. Why worry — 1. There are higher values than the physical (vs. 25), 2. If He has not failed the lower creation, He will not fail the higher (vss. 26, 28-30), 3. Worry accomplishes nothing (vs. 27), 4. God knows your need (vs. 32), 5. As tomorrow is not here, devote yourself to today (vs. 34).

I heard a voice at evening softly say:
"Bear not thy yesterday with tomorrow," etc.

— Julia Harris May.

Don't you trouble trouble til trouble troubles
you, etc.

— Mark Guy Pearse.

Sure this world is full of trouble —
I ain't said it ain't, etc.

— Douglas Mallock.

If God's interest is my interest (vss. 24-33), then my interest is God's interest (vss. 25-32). God's superior claim (vs. 24), God's superior care (vss. 25-32), God's superior cause (vs. 33). Evil days are a test of loyalty (vs. 24), of faith (vs. 30), of objectives (vs. 33). Confronted in these times of anxiety with the stern realities of life, even a struggle for existence, what shall I do? With unweakened faith remember the *surety* of God's care as attested in nature and experience, the *nature* of God's care as effecting natural and spiritual necessities, the *meaning* of God's care as a surcease from anxiety and a confident contentment. A sermon in a Flower — its growth ("how they grow"), its beauty ("even Solomon was not arrayed," etc.), its provision ("they toil not," etc.). This lesson is also adapted to a Harvest service, particularly when Easter falls on an early date.

Methods of Church Work

Parish and Pastoral Plans

Church Advertising

Music for Choir and Organ

Men: Their Work in the Church

Matins and Vesper Services

LABOR AND LEISURE

In this age of machinery we must reckon with both Labor and Leisure. Not only what we do in our occupied moments, but what we do in our spare time often determines what we are. It is evident everywhere that the machine is made to do the work of many men. We believe the day is not distant when we shall still have more leisure than we have at the present time. What are men to do?

This problem confronts every community in summer time. As I write millions of little children, with no place to play, are thrown upon the streets. Our community centers and vacation schools are helping to solve this problem; but the problem of leisure is a life problem for both young and old.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

Here, we believe, in our increasing leisure, is given an opportunity to fill in the unoccupied areas in Christian service. On Labor Sunday a sermon might be given on this phase of modern life. What better service can we render, both to ourselves and the world, than to enrich our minds with the best thoughts and become more efficient in the work of the Church? We need thoughtful reflection on the lives of those who have gone out on the long, long trail, as a recent writer says: "These million folk that trod the hills are forgotten in the running of the years and only their giants are left in common record. And we, who ourselves today crowd the dusty paths to swift oblivion, may bow in reverence if our feet shall mingle for a moment with the tread of these greater men."

The increase of leisure may mean for us, not only an enlargement of our opportunity, but an increasing responsibility concerning the Kingdom of God.

The Church and the workingman hold many ideals in common. The economic question is ultimately a religious question. Labor looms large. With the election of a Labor Government in England, and with the marvelous growth of industry in our own land, the challenge is open to the Church for an immediate cooperation. Speaking of the purpose of God in the life and work of the world a recent writer said:

"It is certain that in industry itself we are taught the lesson of cooperation, for none of us can live by our own labor, but we live by and with the labor of all. No man makes a piece of cloth, or a pair of boots by himself. A loaf of bread is not the creation of a baker, but of many men, including the miller, the farmer, the man with the muck rake and so on. It is the cooperation of men with the aid of the sun, the moon, the stars, the winds, the rains, the hills and the valleys, the rivers

and the elements which aid us in our every-day productions and our very lives."

It is when we cease to cooperate that we suffer. A striking illustration of this came from the South Seas the other day. Captain Scott tells it in his diary. He speaks of a seal they killed and left on the ice. Immediately a great flock of birds gathered around it, but they fell to fighting among themselves. There was ample food for all. When they had done fighting, and the strongest bird had won, they returned to the seal, but it was frozen so hard that the talon of the strongest bird could not touch it!

Labor Sunday gives us an opportunity to increase the spirit of cooperation. Jesus said: My Father worketh hitherto and I work; and again: Wist ye not that I must be about my Father's business. No condition of life was too small, or too insignificant for the consideration of Christ.—
Lewis Keast, Ishpeming, Mich.

PREACHING TO THE PREACHERS

The following paragraphs are pertinent to the present situation in the industrial world. They appear in an article by Carl Knudson, in *The Christian Century*, entitled, "A Labor Day Revival."

There were twenty or more clergymen present. The evangelist turned to them. They had all attended revivals before, and knew that professional revivalists had a way of haranguing ministers. But after hearing the powerful attack on the employers and workers, they knew that Mr. Wrightington would not let them off with a mere bit of play-acting.

"What have you preachers done about this strike?" he demanded. "Did you do anything to prevent it? Did you not know that industrial ethics is as important a matter as domestic or political or ecclesiastical ethics? Did you realize that a situation involving the daily welfare and happiness of thousands of your fellow townsmen is no less your concern because it means delving into business or industry? Were you afraid to touch on the subject because of the presence of men who are financially interested? Did you consider that the 'whole gospel' includes a man's spirit and practice in his every day vocation? Did you ever take the trouble to inform yourselves concerning working conditions in the factories? Did you ever make any effort to attend labor meetings or to establish a working relationship between the church and the factions now at war with one another? Did you preach the sermons that admitted employers or employees to the privileges of salvation while their industrial ethics remained unsanctified, in fact pagan? Have you been as much interested in reconciling these conflicting

groups as you would have been in harmonizing church divisions? God help you if you have not done your duty. May God forgive you and lead you now to consecrate yourselves to this mighty task as fully as you were ever consecrated to the cause of a sober America or a warless world or a converted India."

The preachers were visibly moved. New light had dawned upon them. They had not been consciously guilty of neglect in every case, for some had not been trained to see moral implications in the industrial field. A few were guilty of allowing tact to blend into cowardice. The resentment, often felt against evangelists who excoriate clergymen, was not in their hearts. They looked at the prophet through moistened eyes that testified to their penitence and their conversion.

WHAT A PASTOR CAN DO IN THE "DOG-DAYS"

We have had unprecedented heat out here in Iowa this July. Right now, as I write, the mercury stands at 88 degrees in this room, and 100 degrees outside. The question popped into my mind, "How can a pastor spend his time to best advantage in such heat?"

He should visit the sick people in his flock. The sick appreciate a visit in hot weather. After that, what? Drum up sermons for Sunday? Yes, but he will still have an abundance of time on his hands, "and no place to go."

He can do helpful reading, some one says. Yes, but how long will he remain awake? He needs a job that keeps him moving. And no earnest pastor desires to loaf, nor accept his salary when he has not earned it.

1. He can re-classify his sermonic material. Any pastor who has been in the ministry twenty years has a carload of material assembled—sermons, addresses, clippings, suggestions, hints, viewpoints, etc. The great trouble with that mass of material is this—he does not know where to find it when he needs it. Hot weather offers delightful opportunity to re-classify everything he has on hand. Let him make a thorough job of it. Go to the bookstore and buy several hundreds of envelopes—six and one-half inches by nine and one-half makes an ideal size. With that, let him buy a good sermon record book, such as Dick's. Then let him start in on old sermon "One." Is it worth anything? Yes? No? If there is anything there that should be kept, keep it. If not, let the material go into the bonfire. When the pastor gets through with that process he will have burned up more material than he has kept. As he proceeds let him make out an entirely new set of envelopes, indicating thereupon the text, subject, books of reference and where the address has been delivered. Let him number these envelopes carefully and record them in his record book. As he goes through his material let him re-classify and re-envelope *everything*. That is good hot weather business. It will require a month, probably, to complete the job.

2. Card-index his library. He should make out two sets—one a topical index; the other textual. Start with book number one in his library. Number every book and place them on the shelves in order. Open each volume, go through it and index the contents. If he finds something on John 3, 16, let him place his notation in his textual index, with the name of the volume and the page. Same thing with the topical index. Do not fail to make a notation upon a card and place that card in the proper sermon envelope if he happens to have a sermon on that text. Go through his entire library in this way. It will require five minutes for some volumes, no time for others, a half-hour for others. That task will require about two weeks' time, with very few "lay-of's" for meals. I am talking now on the basis of a library of 1500 to 2000 volumes.

Much is accomplished in this way. First the books get dusted for the first time since he moved into that office or study. Secondly, he will throw into the discard every useless book. It beats all how many useless volumes and how much useless truck a pastor trails about with him. Thirdly, he will discover in his library an amazing amount of material he never dreamed he had; and he will get five hundred suggestions for sermons, and good sermons, with life in them. And, with his indexes and sermon files he will find his material organized in such a way that he can get at it and prepare addresses in one-half the time he required previously. And better addresses.

3. Walk over to the public library with a notebook in his pocket; two pencils, black and red. Go through the stacks. He will never discover what the public library contains by "fussing" with a library index. Take a department at a time—Philosophy and Theology, or Biography, or History, or Fiction, etc. Check over every book by hauling it from the shelves and running through it. Mark in his notebook the title of every helpful book, name of author and library number. Red pencil the very important books. When he gets started with the autumn program he will not need to go into the public library and yawn and say to himself, "I wonder what can I get to read." That job will require from two to three weeks, and it means work.

Of course, I could go on and say that a pastor should make plans for his autumn work. We have heard such wisdom proceed from the mouths of bishops and presidents of colleges and theological schools. And in hot weather I do not believe it. If the pastor remains in the heat his head will not work on plans for the fall or any other specified time. If he has money enough to sleep all summer under four blankets in Estes Park, he may be able to make plans. He cannot do so when the mercury flirts with the century mark. But he can do this thing I have been talking about, and he can do it efficiently whether he fries or freezes. The writer can testify to that fact, for he has gone through this very grind, and with surprisingly good results.—*The Rev. William H. Spence, First Methodist Church, Mason City, Iowa.*

ANNIVERSARY FOLDER (*The Order of Salvation*)

Rev. E. H. Gerhart, Grace Lutheran Church, Shamokin, Pa., sends a beautiful six-page folder, printed in two colors, entitled, "The Order of Salvation." He says, "The folder was distributed to my congregation at my eleventh anniversary as pastor here, and is very highly appreciated and commended to others." Dr. Gerhart enumerates the necessary attributes and virtues under 52 divisions. Probably he will send you a copy for inspection if you send a stamp and request.

A MINIATURE CHANCEL IN TEAKWOOD

Master craftsmen, architects, and artists have created a *model chancel* for nonliturgical churches, built to scale, with tile floor, and art glass windows.

The general trend in church building is toward the more worshipful interior, and more artistic chancel arrangement and furnishings, and pastors who contemplate building and remodeling will welcome the opportunity to inspect the *Model Chancel*, designed by Donald E. Robb, and constructed by the master craftsmen of The American Seating Company. The model is now on exhibition at the Boston School of Religious Education.

The model is made of teakwood, which in grain and texture most nearly resembles oak reduced to one-twelfth natural scale. It is built on a scale of one inch to the foot, electrically lighted and mounted on wheels with collapsible steel framework for convenience in exhibiting and handling.

The model will be available for exhibition at ministers' conferences and conventions for the purpose of study and inspection, in the hope that preachers may learn the advantages of a correctly designed chancel. The illustration shows the Model Chancel. If you are interested in securing the chancel for exhibition at conferences, write to The American Seating Company.

28 M-M FILMS WANTED

The Rev. J. R. Saint, Kensington, Prince Edward Island, Canada, has a 28 m-m projector and some films for church use and would like to exchange films with other owners of 28 m-m film.

PULPIT AND MANSE EXCHANGES

Letters were received from the following in answer to the suggestions of the Rev. Albert J. Thomas, page 1362, August issue:

The Rev. J. S. Robinson, Presbyterian, 302 Fourth Street, Fulton, Kentucky.

The Rev. J. F. Eddins, Clinton, Louisiana.



American Seating Company's Miniature Chancel

Motion Pictures in Church Work

The Rev. Thompson W. McKinney, Miller Memorial
M. E. Church, Philadelphia

For a considerable length of time I hesitated to adopt the motion picture into my family of helpers in the general work of the church of which I am pastor.

This was due chiefly to two causes. (1) The very name, "motion picture," arouses a pronounced opposition on the part of a number of very useful people. This mental attitude is due to the fact that the average motion picture does not contribute to either the morals or the manners of the community. (2) The matter of the cost of equipment is a barrier in the minds of many. This is especially true where standard inflammable films are used and the state laws require a fireproof booth. Another objection, which is rapidly passing, was the lack of suitable non-inflammable films.

That the motion picture is rapidly becoming popular as a method of instruction as well as entertainment, is well known. The development of the 16 mm. projector, together with the rapid accumulation of films suitable for church use, has quite solved the problem of the motion picture for church purposes.

There is a vast quantity of free films produced by great corporations. These are most instructive. There are also great libraries of 16 mm. films in our cities. Many corporation films can be had free of charge. The regular library films may be had at a very reasonable rental. However, the most interesting feature of amateur motion picture work, is the making of one's own pictures.

My camera is most simple in manipulation, and

very satisfactory as to the results. So simple and sure are the small cameras, that my first pictures are among my best. "Shooting" several hundred feet annually soon produces a library of real value, and of increasing interest to the church and the Sunday School. With the passing of the years the pictures become of greater interest and value. If church organizations had pictures of their out-of-doors activities covering a period of ten or fifteen years, how interesting would these pictures be! Then, could the pictures be shown ten or fifteen years hence, what a thrill they would give the "Old Timers"!

Prior to our Sunday School picnic this year, I showed the pictures taken at the picnic one year ago. These pictures had been shown several times, but the personal interest in the picture brought out a good audience and the re-showing helped the picnic this year. I have now locked up in the films the incidents, and group activities of the recent picnic. Inquiries are being made as to the time of the showing of the pictures. When the vacation season is over the pictures will be shown. All who appear in the pictures, together with their families and friends, will wish to be present. In such pictures I find a great deal of interest shown by elderly persons. These staid folks are excellent subjects for "close ups."

For two years I have filmed certain features of the annual outing of the Methodist Episcopal ministers of Philadelphia. The pastors do not object to being "shot," and the good women of the parsonages do not seem to be camera shy. For ministers to see themselves golfing, or playing baseball, tends to humility.

I note also that when the pastor takes a vacation trip and brings back in picture form scenes and incidents of interest the people share that interest with him.

In the church of which I am pastor we have what we are pleased to call the "Happy Hour." This group meets each Monday evening. We do not confine the attendance to the children. However, children and youth are much in evidence. The audience numbers from two to three hundred. We do not pauperize the children. While we make no charge, we place a plate at the door with the understanding that each person is to contribute a nickel. It is understood that admission is free if the child cannot afford the nickel. We run five reels each evening. Three are educational reels, and two are clean comedy. I note that the home-made pictures receive most vigorous applause.

Not only is picture making and showing a splendid method of cultivating the children and youth, but at the same time the enterprise gives to the pastor a diversion of the first magnitude. To review the work of the camera, to edit, to arrange in sequence, to title the various pictures, is fascination to the nth degree.

In our Monday evening Happy Hour, we often use still pictures between reels. At times the children are led in the singing of folk songs. To add variety we occasionally use the Balopticon. Last week we added a Memo camera and pro-

jector to our equipment. These all are useful, but it is in the motion picture which secures and holds the crowd.

It is not necessary to say that we do all these things in order that we may have the life of the child for the life of the church. We feel that we are succeeding in teaching our children and youth that everything wholesome, helpful, and worthwhile, may be associated with and found in the church of God, with its varied activities. I find that the parents are glad to find a place to which they may bring their children for entertainment and instruction, and where no offence is given to the most critical and sensitive.

To put on such a program takes time and requires great care. I am persuaded that the time is well spent, and that the results justify the investment.

MANY PLACES FOR USE OF CAMERA

The writer conducted a college bureau of visual instruction sometime ago, and supplied a large number of churches with films for their work, and he has had what might be regarded as some experience in this special field.

With the growing tendency of the church to do social and welfare work throughout the parish, I can see many places where a movie camera could be used by alert religious workers. In the first place all church events such as church dedications, christenings, weddings, also in the Sunday School, at athletic contests and at the various stunts that the young people of the neighborhood pull off. The boy scouts are crazy to see themselves in the movies; also the local dramatic club and vacation tours of the pastor and other workers. Movies of the poor parts of the city, where Christian charity work can be done, are very effective in appealing for funds, and church and mission building projects can be put before the public in this way. No doubt many other ways of using movies than I have mentioned will occur to you, but it seems to me that local movies of this kind added to any of your movie programs will greatly increase the interest.

With the increasing vogue for amateur movies prices of equipment have been greatly reduced. Some movie cameras with which I am familiar may be purchased for as little as \$47.50, and other makes go up to three and four hundred dollars, depending on lenses used.—A. P. Hollis, Advertising Manager, DeVry Corporation.

Mr. Ford Hicks, Vocational Advisor of The Bell & Howell Co., will answer in detail, from an unbiased point of view, any question you may direct to *The Expositor* on this phase of your work. You may think your questions simple and unimportant, but we assure you that consideration will be given each question, believing that so long as it appears "a question" to you, it is important.

The following list of questions was submitted by The Rev. L. A. Walker, First Church of The

Brethren, Omaha, Nebraska. The answers by Ford Hicks may help you to clear up some points.—*Editor Church Methods.*

Questions—*Rev. Walker.*

Answers—*Ford Hicks.*

Question: Would you recommend a movie projector using 16 mm. films for church work? Is the picture too small? Our church auditorium is about 35 feet long, and our congregation consists of about 130 members.

Answer: There is every reason to recommend a 16 mm. projector for church use. It eliminates all question of fire hazard, and as it is approved for showing without a booth by the National Fire Underwriters, it does not affect in any way the insurance on the church. The 16 mm. projector is very simple to operate and the better makes are almost entirely noiseless. The screen image can be had at almost any size desired, depending entirely upon the distance of the projector from the screen, and the focal length of the projection lens. At 38 feet, the 2-inch Great-lite lens furnished as standard equipment with some projectors, gives a picture approximately 7 x 5 feet (6.93 feet wide by 5.13 feet high). This is an excellent size for an audience even two or three times as large as that specified by Rev. Walker.

Question: Will city folks stand for an outfit when you have to stop in the middle of the picture to change the films? Does a 16 mm. outfit seem too cheap for church folks when they see the best pictures at the theatres?

Answer: The objection to delay while changing reels has been largely overcome, thanks to the thousands of home movie outfits (16 mm.) now in use throughout the country. Provided a good, reliable make is chosen, there is nothing "cheap" about a 16 mm. projector. Its brilliance and all-round performance in church use in every way rivals the theatre. If the slight time lapse between reels is considered serious, it can be overcome by using two projectors, just as theatres do, or by

resorting to the 1000 ft. model projector which gives a show of approximately forty minutes without changing reels.

Question: Are suitable films obtainable for the 16 mm. outfit? Is this the coming machine?

Answer: The supply of good 16 mm. film is already more than adequate, and is being added to constantly. Practically all distributors of "free" educational and industrial films offer their releases both in 16 mm. and 35 mm. widths, and there is an increasing tendency to offer educational films solely in 16 mm. width. Film libraries specializing in the home and church field offer many professional pictures in 16 mm.

Certain theatrical interests are now working on a plan with educational leaders for re-editing the most outstanding theatrical films in a 16 mm. version that will not be directly competitive to the theatre. This has already been done with "Robin Hood." Prof. Ellsworth C. Dent, Director of the Bureau of Visual Instruction, University of Kansas, states: "At the present time, more service of strictly educational film is available on 16 mm. than on 35 mm. During the past five years there has been a rapid development in the use of the narrower, 16 mm. film, due, principally, to the great difference in cost. . . . It is believed that within a five-year period, there will be many more 16 mm. educational subjects available, than suitable subjects on 35 mm. film."

Question: I would appreciate a few words from you as to what make of machine, and what kind of screen is the best.

Answer: The first part of this question was dealt with in the August issue of *The Expositor*. As to screens, we would strongly urge the purchase of a quality product, since half the picture depends on the screen. Where a screen can be of limited size and need not be moved about a great deal, an aluminum plate screen, such as the well-known "Bub" North Screen, is recommended. Where portability and lower cost are essential, a pearl beaded screen, of an encased roller type, is best.

Matins and Vesper Services

A RALLY DAY SERVICE. *The Challenge of the Church.*

A program which present the full Challenge of the Church must of necessity depict the essentials for which we exist. Not infrequently we have allowed Rally Day to be a special for the day only. It should be remembered that we are beginning a new Church year. Let us sound the bugle call of Christ, and fling out far and wide the banner of the Cross. The Challenge of the Church is a challenge to every unfinished task of the Kingdom of God. Some would confine it to the Sunday School, but to set such limited bounds to Rally Day not only defeats its primary purpose; it would invite failure in place of success.

Instead of making several little taps this year

and sponsoring a rally in each department, why not plan a Rally Day with such conviction that it will claim the intense interest of the whole church. A new Church year offers a challenge to every church throughout the country. It is our privilege to show the Church's contribution to the home, the community and the nation. Our people must be informed as to the far-reaching influence of the Church in every land.

Many churches will take a complete census of their various parishes preparatory to a complete canvass for the budget for 1931. In this day of constant removals this will be found entirely necessary; but it is to be hoped that the canvass shall be big enough and extensive enough to cover something more than the financial needs of the

church. If we are going to rally our religious force we shall want to know what we have to carry forward the work of the Kingdom. Our rally should include a large ingathering of personal workers upon whom we can depend for every definite service.

The thought of Rally Day and the new ingathering may be carried forward through the month by a careful selection of Sunday subjects and frequent announcements. All forms of advertisements may be had at a very little expense. The following subjects may be suggestive:

- October 6. "God Is Calling You."
- October 13. "Our Harvest Ingathering."
- October 20. "Our Best Investments."
- October 27. "An Enduring Triumph."

With many returning from vacation there will not be much time for preliminary preparation. It will be found necessary to present a rather impromptu program. The following order may be carried out with very little rehearsing.

- Organ Voluntary—"The Pilgrim of Love."
- By E. Batiste.

Call to Worship.

Hymn—"Peal Out the Watchword."

Prayer—Sunday School Superintendent.

Lord's Prayer.

Choral Response.

Anthem—Choir. "On Wings of Living Light."

By Stanley T. Reiff.

Responsive Reading.

Processional—Children's Chorus—Selected.

Song: "Happy Little Workers."

Scripture Reading—Pastor.

Offertoire—Meditation Religieuse. By P. Fourviers.

Hymn—"Stand Up, Stand Up, For Jesus."

Greetings—"Our Youth." President of Young People's Society.

Pastor—Address, "When God Calls."

Hymn of Consecration—"Take My Life and Let It Be, Consecrated Lord to Thee."

Benediction.

Organ Postlude.

—Lewis Keast, Ishpeming, Mich.

SPECIAL DAYS—SEPTEMBER

The Rev. J. R. T. Lathrop, D.D.

September—The seventh month of the Roman year is the ninth of ours. The Anglo-Saxons called it Gerst-monath—"barley months." The gem symbolizing the month is the chrysolite, signifying preservation from folly or its cure, having special application just now in the return from the vacation experiences. The month is replete in great religious and civic events and the Pastor will have no difficulty in the selection of living themes. His physical rejuvenation incident to rest from pastoral routine and the diversified fellowships and experiences will enable him to enter with new zest into the call of church activities. After seasons of rest and meditation and prayer, Jesus always returned with magnetic power to perform miracles and to teach with vigorous animation. It would be a profitless vacation if a minister did not find himself also reinvigorated for service.

The special days of the month worthy of a place in the calendar of the Church are:

- August 31—Labor Day Sunday.
- September 7—Grace and Glory.
- September 14—Exaltation of the Cross.
- September 21—St. Mathew Sunday.
- September 28—The Christological Teaching in the First Epistle of Peter.

Events of a civic character which can be used for Vespers are:

- September 24—The First Newspaper in the United States, 1690.
- September 21—The first daily newspaper published in the United States, 1784.
- September 24—United States Constitution signed, 1787.
- September 5—Wayne B. Wheeler died, 1927.
- September 2—Eugene Field (poet) born, 1850.
- September 4—Manhattan Island discovered, 1609.
- September 8—First public school in the United States (Va.), 1621.

The importance of these events, for such they are, will appeal differently according to the circumstances of the Pastor, but they all are suggestive of real values and have been constructive forces in the development of our civilization.

Returning to the order of the calendar, *Labor Day* has its place for special pulpit recognition.

Sunday, August 31st—10:30. Hour of Public Worship.

Suggested Theme: "The Gospel for Labor."

Text: John 6:27. "Labor not for the meat that perisheth but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for him hath God the Father sealed."

Treatment:

1. In Search for the Benevolent Christ. (v. 24-26.) The lure of temporalities.
2. A dynamic truth, which created debate. "Labor not for the meat that perisheth."
3. Meat that forever endures. "To everlasting life."
4. Christ's gift to those of lofty faith and thought. "The Son of Man shall give unto you."
5. His ability to provide it. "For him hath God the Father sealed."

Christ spoke here in spiritual paradox. One of those striking sayings to shock the people and his disciples into reflection. Jesus profoundly taught the blessing and necessity of labor. He himself labored. "God the Father hath labored hitherto and I labor." He chose none but laborers to be his apostles. He himself crowded more into his three years of life than any other has done in extended years. His supreme work was to do the Will of his Father in Heaven—and at the last analysis, to that end every man was and is born. From that fact Jesus intended no one should ever escape.

Labor of every kind is still in poverty of spirit for the lack of this truth. Those who sought Jesus as a benevolent teacher and pilgrim specifically for the loaves and the fishes, ate but to be hungry again. That kind of meat made them neither morally better or worse. It fed the body. It was essential to physical strength, but the soul was left unfed. This attitude of Jesus he preserved to the last and announced it first in the "Sermon on the Mount."

The term *meat* should be enlarged here to mean all the temporalities. Multitudes are feeding their minds upon books that are worse than trash, movies that are sensual, degrading, filling their minds with pictures that will go with them down the changes of life only to poison them; or with companions that supply gross motives to action: social dissipations and waste of time and health — all that gives one no deep satisfaction. Earthly treasures for which men struggle and go to an early grave, turn too often to beasts of prey and devour families with hate, and jealousy, and envy, and pride. Not only does such meat perish but those who set their hearts upon it perish with it. The word of Jesus rings down all the avenues of our cities, and can be heard if one will but listen in all rural sections: "What shall it profit a man if he shall gain the whole world and lose his own life?"

The pulpit has a very vital mission to those who labor in factory, shop, counting room, and centers of exchange—to lift their hopes to the high spiritual levels of activity—so that they may come to understand that what one does to make a living is honorable, but what he does to make a great, holy, intelligent, beautiful life, harmonious with the Will of God the Father is eternal.

And how Jesus' heart was set on the laboring classes, his spirit longed that they might enter into a mighty life. No Teacher before or since has equalled his words:

"Come unto Me, all ye that labor and are heavy laden and I will rest you—take my yoke upon you and *learn* of Me, for—

I am Meek,
And Lowly,
And You, shall find,
Rest unto your Souls;

for My yoke is easy, and My burden is light."

The pastor could follow this sermon with one in the evening upon "The Mission of Labor to National Life." Or he can reverse these themes, as he prefers. Under the last heading he can use such talking points as:

1. What Labor has to say to the youth of the land.
2. What Labor has to do with national integrity.
3. What Labor owes to God and to the Church.
4. How Labor can serve the Kingdom of God throughout the world.

If the signs of the times do not mislead Labor will have an increasing place in the stabilizing of future civilizations. Since 1894 when Labor was given a "Labor Holiday" there has been large improvement in the status of the average man:

"This is the Gospel of Labor, ring it, ye bells of the kirk,
The Lord of Love comes down from above to live with men
who work.

This is the rose he planted here in the thorn-crushed soil,
Heaven is blessed with perfect rest, but the blessing of earth
is toil."—Henry Van Dyke.

Sept. 7—10:30 a.m.—Public Worship

Text: Romans 9:4. "Who are Israelites? To whom is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises."

Theme: "Grace and Glory."

This is one of the most comprehensive statements of the Apostle Paul, relative to his own race. While he became the outstanding voice to the Gentile world, he continued passionate in his desire for the redemption of his own people to whom Christ first came.

This particular passage is chosen at this time for reflection as we have just come through the longest and most complete study and exposition of the work of the Holy Spirit and His official place in the redemption of the race. Never since Pentecost has the Church had such a baptism of profound scriptural interpretation as to the Administration of the Spirit. This abundant teaching as to the office and work of the Holy Spirit has borne much fruit and will continue as an abiding factor in future undertakings of Protestantism.

The Apostle here is doing a much larger thing than revealing to his own people the progressive revelations of the Spirit, for the Book of Romans sets forth the Law of Grace and the glorious outworkings of that Grace also to the Gentiles. We admire him for his loyalty to his own, but to behold him a champion of world-wide redemption upon the same terms to all people, is to begin to understand:

"There's a wideness in God's mercy,
Like the wideness of the sea."

Grace as it is used in the New Testament is much more than the favor of God—God looking favorably upon His children. To have the light of His face beaming with pleasure upon His Church is in itself an unspeakable benediction. But Grace is far more than that. It means Divine energizing, the impartation of His own life and power to His Church. It is He who sends us forward. Who anoints us with the fulness of Love so that we become partakers of His Divine Nature in some real sense. He pours into us His own abundant life—and we become here and now partakers and sharers in the life-eternal. Such is Grace.

The *Glory* resultant is that which adds to us power to excel in good works, to suffer with Christ if need be, to rejoice in tribulation also, to add to our characters the virtues of Christ, patience, long-suffering, brotherly love. To us who believe there has come a progressive manifestation of His unfolding Power. This is Glory experienced while in the flesh. Not some cunningly devised fable, not something taking place in a corner—but historic, open, well known, a long line of creditable witnesses past and present testifying to its reality. Paul in this text gives it a six-fold manifestation. See:

Adoption.
Glory.
Covenants.
Giving of the Law.
The Service of God.
The Promises.

Such an array of Divine Administration is there in all this that Paul lifted into spiritual ecstasy exclaims:

"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed forevermore."

So manifold is the fulness of this text I suggest that the whole Sunday be given to its exposition. "The Promises," being given to Vespers.

Sept. 14 — 10:30 a.m.— *Public Worship*

Theme: "The Exaltation of the Cross."

Text: "Who for the Cross that was set before him, endured."

Treatment:

1. Jesus, the calm Man of the Ages, in his Ministry of pain.
2. The Cross which at first oppresses at last lifts the Disciple.
3. Each must bear his own Cross.

Christian, in "Pilgrim's Progress," lost his burden of sin when he came within sight of the Cross. This is a symbol and we too when we really see the Cross and its full significance will lose our sin. Not only so but we will then be willing to take up our *own* Cross and carry it not only without complaint but with joy. Is it Preaching? Teaching? Physical labor? Motherhood? Whatever it is — it may be a life of affliction, which has fallen upon us. What matter if God be with us. The Cross becomes God's way of crowning us here and hereafter. When President McKinley was dying in Buffalo he said: "It is God's Way." So he wanted sung: "Nearer My God' to Thee, Nearer to Thee." That is victory. How often have we as pastors witnessed similar triumphs.

In the evening hour the pastor could have a most helpful Vesper service with the poems of Eugene Field, that delightful apostle to Childhood. For soon the little ones will be in our public schools. At the same time some historic items could be given of the first public school in the United States.

Sept. 21 — 10:30 a.m.— *Public Worship*

This is St. Matthew Sunday. It can and should be made a great hour. He was a Man, and Jesus discovered him. No one, even those who knew him best, saw the Man within. To the rabbis he was a hateful tax collector — a despised publican. But Jesus knew what was in men. Then, as now, he looks within. Not many mighty are called as men see men and measure might. Day after day Matthew sat in his place and did his duty to the Roman Empire, therein was his sin to men but his merit to Christ. Did not Jesus later say he that is "faithful in that which is least will also be faithful in much." Character talks.

Jesus took note of this official. What a reader of men's inner life — some one has remarked that Jesus was the greatest of all psychologists. Has it occurred to you that he never made a mistake? Yes, you say he did in Judas? Are you quite sure

of that? Did he not choose Judas knowing that he was a thief? And, that he wanted one bad man in his School of Apostles? Think that through. What a testimony Judas gave of Jesus at last. No, Jesus was never mistaken, for he knew what was in men. In Matthew he saw a Man and it was that Man to which he appealed when he said "Follow Me." When Matthew arose and stated it is true in every respect that "He left all and followed Him." Left all — that is the word written. Matthew met the cost of Discipleship from the very first. He expressed his devotion to begin with by gracious hospitality to the Master — which became his public confession.

It was Dwight L. Moody who said that he himself had made up his mind to see what God could do with a Man who would give himself up wholly to the doing of his Will. Moody was a splendid demonstration and to this day is the finest example of an evangelist yet produced in the past one hundred years. This subject will afford the pastor to give an analysis of the Gospel of Matthew and a history of that Gospel and should be so taken advantage of. It will prove one of the most edifying services of the year.

For a Vesper Service I suggest "The Newspaper — A Menace or a Blessing."

Sept. 28 — 10:30 a.m.— *Hour of Public Worship*

I have chosen for this hour what I have confidence to think the pastor following the St. Matthew service can make an exceedingly beneficial hour. It is to set forth the Christological teaching in the First Epistle of Peter. This is not only a theme which needs special emphasis but which will help in putting before the people the teaching of a whole book. It radically departs from the textual method and should occasionally be used. The author of this book has a decided Christology and it is so expressed that it is not difficult to grasp. In case the pastor undertakes this study I would suggest that he ask the congregation to read the book the week before. What is Peter's Christology?

I. His Person.

Sonship by the Fatherhood of God—Chap. 3.
Foreordained—1:20.
Sinless—2:22:23.

II. His Sufferings.

Vicarious—2:21:24.
Purpose—3:18.
Fullness—3:19:21. (See Moffatt's translation.)
Cost—1:18.
Triumphant—1:3.

III. Pre-eminence.

Shepherd and Bishop—2:25.
Lord and Christ—2:3:5; 3:15; 4:11.
Angels and Powers subject unto him—3:22.

There are two citations from the Old Testament.

Ps. 34:8. (2:3-4.)
Isa. 8:13 (3:15).

Throughout the chapter are many beautiful and profound statements of the Personal Benefits

of Christ's Life and Sufferings and what should be the reaction of the Church and Believers.

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On the evening of the 28th for Vespers what could be more stimulating just now than the story of the Constitution of the United States as:

1. To its purpose.
2. Its attempt to regulate corporate and citizenship life, especially in the amendments, relative to the great values.
3. The slow process of changing social customs in any civilization, especially ours where are involved

restraint of appetite or what is called "personal liberty," illustrated in the supposed right to own slaves. Whose business is it? Closing the hour with a biographical sketch of that great and far-seeing prophet, Wayne B. Wheeler. It was the exceptional privilege of this writer to be at a breakfast with him and other friends, just a few days before his death and to listen to the last speech he made publicly. He was a burning and a shining light. His soul goes marching on. Let us carry the torch he passed until the task is done.

Music for Choir and Organ for September

Prelude

Shepherd's Morning Song — *Davis*
Andante, Op. 26 — *Beethoven*
Sabbath Calm — *Christian*
Holy, Holy, Holy — *Burnapp*
Adagio Pathetique — *Godard*
Stillness of Night — *Chubb*
Idyl — *Lack*
Andante — *Calkin*
Air for G String — *Bach*

Anthem

This is the Day — *Schubert*
O Saviour of the World — *Goss*
I Am Alpha and Omega — *Stainer*
There is a Holy City — *Shelley*
O Gladsome Light — *Sullivan*
Ye That Stand in the House — *Spinney*
Rock of Ages — *Buck*
Sing Unto God — *Marks*
The Earth is the Lord's — *Rogers*

Offertory

Moderato — *Merkel*
Ave Maria — *Dudley Peel*
Largo (New World Symphony) — *Dvorak*
Priene a Notre Dame — *Boellman*
Two Angels — *Whiting*
O Saviour Hear Me — *Gluck*
In a Monastery Garden — *Ketelbey*
How Great is Thy Loving Kindness — *West*

Postlude

March in G — *Tritant*
Grand Choeur — *Renaud*
Grave (Second Sonata) — *Mendelssohn*
Postlude in D — *Dicks*
Temple March — *Petrach*
Album Leaf — *Schumann*
Communion — *Faulkes*
Allegro Maestoso — *West*
Processional — *Grimm*
Exultate Deo — *Lacey*

Church Night

Prayer Meetings

Mid-week Topics

Prayer Meeting Talks

THE REV. WILLIAM H. FORD

A CHRISTIAN AND LOYALTY

(First week in September)

One of the distinguishing marks of a Christian is loyalty. Jesus said "Be thou faithful, etc." There was never a time which called for more loyalty than the present day. When men are wavering between right and wrong, between duty and desire, the great need is for men who stand forth for right, for duty, for God.

I. Loyalty Exemplified

1. *In Paul.* Loyal from moment met Christ on Damascus road to time head rolled off block. Asked to deny Christ but stood staunch. He could have saved himself, could have been highly honored, could have been a man of great fame, but chose path of loyalty to Christ. He could say, "Let all persecutions and distresses come; I will be loyal."

2. *In Jesus.* Jesus was loyal to His Father. "I came to do thy will, oh God." Nothing turned Him from God's purpose for His life. He was loyal to

His friends. Peter denied, yet He stood loyal to him. His is the supreme example of loyalty.

II. Loyalty Needed

1. *In the state.* Loyalty is opposite to lawlessness. Lawlessness fills the land today. We must be loyal enough to obey laws which we do not like.

2. *In the home.* The bars of discipline have been let down in the home. The home is not building the men and women it once did because it is not loyal to the great truths for which it once stood. Our homes should be the kind of places which grow character and culture and Christian manhood and womanhood. Loyalty is needed.

3. *In the church.* Let us long and pray for the day when church members will have the church as the center of their lives. Let us be loyal to the church above every organization and above every call. Illustration — Carving over European fort — "Let us die under the ruins of this fort rather than

surrender." The church is our fort and our battleground. Let us die rather than surrender.

4. *To the little things of life.* If a man is unloyal to the little things he can't be trusted with the big. Example — the man of one talent. If a girl commits a small act of immodesty, she is not loyal and it may lead to open sin. If a boy is dishonest with a small sum, he is not loyal and it may lead to bigger sins. Loyalty to the little things will bring loyalty to all things.

5. *To our convictions.* Examples — Moses before Pharaoh; John the Baptist preaching before the rich Pharisees; Paul on Mars Hill. Let us be true to convictions of right and truth and righteousness.

6. *To Christ.* The secret of every great life is that there is a great power behind it. If our loyalty is founded in Christ, our lives will be full of power and usefulness. During the war Roosevelt said, "We must be Americans above all else." So must we be Christians, true to Christ above all else.

III. Loyalty Rewarded

1. *Greater light will be ours.* When we are loyal to a friend we constantly learn more about him. If we are disloyal he shuts himself up to us. The more loyal we are to Christ, the more he reveals himself to us. He who is not loyal to Christ knows little of Him, His character, or His Word.

2. *Greater usefulness will be ours.* "Thou hast been faithful over a few things, I will make thee ruler, etc." The more faithful we are, the more we can do. In business the man who is faithful gets the bigger places. We grow always through loyalty.

3. *The Master's approval is ours.* Christ will never be able to say "Well done, etc.," to the "ins and outs." This plaudit is for the faithful only. Nathan Hale said, "I regret that I have only one life to give for my country." Let our only regret be that we have only one life of service to give to Him who gave His all for us.

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A CHRISTIAN AND COURAGE

(Second week in September)

Scripture Reading — Acts 14:19-22.

I. Courage Exemplified

1. In Paul.

a. At Lystra he was stoned and left for dead; however he recovered and decided to go back. He was neither discouraged nor afraid. Some must have said to him, "You are foolish to go back to the place of your defeat." But he said, "I am not defeated, I take pleasure in such things, for Christ's sake." He went back, showed his courage, did a great work.

b. While he was in prison in Caesarea, he was brought in chains before King Agrippa. He was commanded to speak for himself; instead he spoke for the Lord Jesus. With mighty courage he preached to the king and his attendants about the One whom they hated. Agrippa was so impressed that he cried out, "Almost, etc." It takes courage to stand for Christ before a hostile crowd.

2. *In Jesus.* How courageous He was! He withstood the howling mob, rebuked the proud Pharisee to his face, drove the money-changers out of the temple. He was no weakling; He was a real man.

When Herod sent his message to Jesus, His reply was, "Tell that old fox, etc." At the entrance to Gethsemane He said to the mob, "I am the One you seek." So great was his courage that the mob fell back before His cool gaze. His followers need the same courage today.

3. *In John the Baptist.* Story of King Herod living in sin, sitting upon the throne, arrayed in royal robes, and John the Baptist, humble, and clothed in camel's hair, denouncing the King's sin. This thing took courage.

4. *In the spies.* Ten made a report of fear and pessimism; two had the courage to say: "We can overcome them." They were men of courage.

II. Courage Needed Today

1. *It is needed in the church.* Religion is not bed of roses; it is often a hard life. Many men have not the courage to face the duties and responsibilities of the Christian life. We sing: "Like a mighty army moves the church of God." Yet our army often moves like a hospital full of crippled children. The elevator is a church to many, carrying them along to their goal; they simply rest on others and make no effort for themselves.

2. *It is needed in the ordinary affairs of life.* There are two kinds of courage. One is the kind for critical moments, the other is the kind for everyday living. The latter kind is the scarcest. A man won the Victorian Cross for bravery overseas; when he came home he became an habitual drunkard. He had the courage for the hard battle, but none for everyday life. Columbus said, "Sail on, Sail on!" We need the kind of courage that makes us plod on and on everyday, doing that which is right always.

III. Courage Obtained

1. *By realizing the presence of God.* When we get afraid let us remember that God is with us and for us. Story of Elisha and his prayer that the young man with him might be enabled to see the invisible hosts about them. Story of Paul on the ship, saying, "Be of good courage, the angel of God, etc." We must sense the presence of God, "The angel of the Lord encampeth, etc."

2. *By having great faith in our cause.* The man who believes in his cause is simply unbeatable. We have a great cause, we have a great Leader, we have all the power of Heaven and earth on our side. Let us believe that "Jesus shall reign wherever the sun, etc."

3. *By having hope for the future.* A slave can have courage as long as he hopes for freedom some day. But where there is no hope, there is no courage. Amundsen said that after his men reached the Pole and had nothing else to look forward to in hope, they became discouraged and slow. Hope gives men courage. We have hope of a better life and a "land that is fairer than day." May it give us courage in life's everyday battles for Jesus.

Courage comes from the Latin word which means "heart." It is a matter of the heart. Let us put our own weak, faltering hearts up close to the heart of the Lord Jesus and we shall find the courage to live life as it should be lived.

A CHRISTIAN AND PATIENCE

(Third week in September)

Scripture Text — James 1:4.

Today's motto is "Make it snappy." We want pep in church, home, business. Patience is a great need of this speedy age. The word means actually, "willing to suffer." Patience is the ability to control our lives and to refrain from rushing through life.

I. Examples of Patience

1. *Moses.* God placed him over two million people. They were dull and unfaithful — the minute he turned his back, they made a golden calf. Through the years he was never impatient; he never gave up.

2. *Paul.* Had thorn flesh. Patiently prayed for deliverance. He had to keep the thorn, but bore his sufferings in patience. If we have thorns and crosses, we are to be patient.

3. *Jesus.* Dull disciples; it seemed that they could never understand Him, but he plodded along with them. At wedding of Cana and at other times they wanted to force the issue; He said, "My hour has not yet come." Through His trial and death He showed absolutely no impatience nor bitterness. To be Christ-like we must be patient.

II. The Qualities of Patience

1. *The ability to wait.* Zero hour in world war; men knew how important it was to wait. Mine disaster — mothers and wives waiting with patience. Milton, blind author, said, "They also serve who only stand and wait." We must not hurry before God. Isaiah 40:31.

2. *Resignation.* We are not to curse fate, but trust God. Job's wife said "Curse God and die." Job said, "Though He slay me, etc." When Sir Harry Lauder's son was killed in the war, he cancelled all engagements and sang for the soldier's in France. In his resignation he carried on.

3. *Endurance.* Five out of one hundred who enter business succeed. "City of Chicago" flyers needed patience to endure. Christians need patience to endure the hardships of the Christian life.

III. Some Places Where Patience is Necessary

1. *In the presence of mysteries which we do not understand.* Some cast religion aside because they cannot understand it. We should be willing to have God know a little more than we know. We do not understand all of nature, yet we enjoy it. Same with electricity. Jesus said "Ye cannot understand these things now." We are not capable now of receiving all knowledge; we must be patient for awhile.

2. *When under a great disappointment.* We plan great things, only to be disappointed. It is then that we need the patience to take life up and start over again.

3. *When things are moving slowly.* Parents must be patient with dull child — teacher with slow pupil — God with us. In church work, progress is slow; we need patience. Poor child said to welfare worker who has helped him: "Lady, are you Jesus' wife?" Let us live the patient, Christ-like

life and people will know that we are related to the Master.

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A CHRISTIAN AND HUMILITY

(Fourth week in September)

Scripture Text — 1 Peter 3:8-12.

Before Christ came into the world, humility was considered the quality of slaves only; to say that a man was humble would insult him. Since Jesus came the best thing that you can say of a man is that he is humble. There is so much selfishness — few of us are truly humble. If we were more humble, we would be more Christlike.

Men will talk of themselves for hours and they are always the heroes of the story. A ball-player tells of his home runs and star catches, but never of his errors and strike-outs. If a man gives a little money to some cause, he never fails to mention it. If he carries some food to a poor family, you'll soon find it out. Humility is needed everywhere, but especially in our service to Christ.

A young man applied as a missionary to China. He was turned down but said to the Mission Board: "I will go as a servant. I will hew wood or carry water, if only I can serve the cause of Christ." We need humility like that today, instead of the demand for prominence which is so often noted in our churches.

A neatly dressed young man applied to Wanamaker for a position. He was told that there was no opening for him. He said that he was willing to do anything, and, wishing to get rid of him, Wanamaker told him that he did have a job open, that of washing windows. The young man said that he would take it and did a better job than had ever been done before. Before he died he was making \$100,000 per year as the manager of the store. We need in Christian service such humility. "He that humbleth himself, etc."

Paul was humble; boasting was not in his line. Notice how he puts himself down on the level with Onesimus in his letter to Philemon. Moses was humble; notice him as he comes down from the mountain with a shining face. "He wist not that his face shone." Jesus came down from the royal courts of Heaven and exhibited the truest humility the world has ever seen. Look at Him as He washes His disciples' feet. Hear Him as He tells of the grain of wheat which must be buried before it can bear fruit.

1. *Humility is not a cringing, fawning attitude.* We have seen the type of man who is always washing his hands with invisible soap; he sickens us with his assumed humility. Jesus never cringed. We must be strong to face the world, yet in our hearts be the humblest of men.

2. *Humility is not self-depreciation.* Some folks are continually belittling themselves. They tell us that they are not clever and not handsome and not talented. This is not humility; it is false pride which seeks a compliment. A Grecian philosopher clothed himself in rages to show his humility. The people said that they could see the pride sticking through the holes in his garments. That isn't humility.

3. *Humility is a modest estimation of one's self.* The Pharisee in the temple had the wrong estimate of himself. We can always find something bad in others which we refrain from doing, yet that does not excuse us from our sins and mistakes. There is one standard for us — that of Jesus. How do we stand when compared with Him?

Benjamin Franklin, when quite a young man, went to a neighbor's house. When he left, the neighbor showed him a short cut out of the yard and toward his own home. A beam of wood had been placed across the path and as Franklin approached it, his neighbor yelled to him: "Stoop!

Stoop!" But it was too late and Franklin bumped his head. The neighbor very wisely said to him: "Young man, as you go through the world, if you will learn to stoop, you will not bump your head so often." This thought stuck in Franklin's mind and often when he was tempted to be proud of himself or think too highly of his own deeds, he remembered to stoop and saved himself many jolts.

Let us learn to stoop and not be exalted. If we put Jesus and others before ourselves, we will not have to shout our goodness to the world, but people will see our humility and know that we belong to Jesus.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

LUKE'S GOSPEL. Luke 1:1-4.

Have you seen a picture of Jesus which you really liked? Very few of them are at all satisfactory to us today. Of course it is not untrue to represent Him as the "man of sorrows." However this element of His nature was only incidental to the joyful, wholesome, abundant life of love which he lived. But worse than representing Him as always sorrowful is to paint Him as weak. The distinct impression some artists give is decidedly lacking in all manly quality. Probably this mistake grows out of the ascetic life of the early church when so many of the joyful experiences of men were looked upon with more or less suspicion. Then too in those early days when some were declaring that Jesus was only a good Teacher, those who believed that he was God's own son so emphasized his divinity that they largely forgot to appreciate his humanity.

I. *Luke's Picture*

There is one portrait of the boy Jesus, by Hofmann, which satisfies more nearly our modern conceptions. A strong, noble, expectant face of youth. It is just such a picture that Luke gives us in his Gospel. He, together with Matthew, gives the wonderful story of the Christ child; but Luke alone gives the too brief account of his boyhood and youth. It is a most wonderful picture because of its very simplicity. Just enough is told to help us to realize that he faces life's responsibilities and privileges in the same normal way in which we must and that out of his faithfulness to the Father's will there grew a career so marvelous that it has become the power of the ages for righteousness. Luke also gives us the picture of Jesus preaching a sermon in Nazareth, his home community. This is a real human touch, for nowhere would they be at once more interested or more critical.

There are also many stories of Jesus' interest in young men like that of the healing of the widow of Nain's son, the story of the prodigal son, and the story of the rich young ruler.

II. *Still Applicable*

From Luke's Gospel we get the very material out of which the thoughts of men still grow, the very

phrases that are still on the lips of men when they think of mercy, kindness, neighborliness, wealth and poverty, pride and simplicity, stewardship and prodigality, the folly of materialism, repentance and forgiveness, life and death. We learn from it that much of the most confident current teaching of today is absolutely wrong. The atrocious doctrine, for example, that some are made to be prosperous and happy, while others are by nature servile, fit only to be exploited for the benefit of their betters, is wholly inconsistent with what Jesus taught His disciples.

We will hardly go far astray in judging present conditions and proposed changes, if we ponder deeply the deeds and sayings of Jesus as Luke presents them, if we pray with His prayers, if we catch the radiance of His gentle humor, his clear vision, his tolerance, his unflinching tenderness and his infinite love.

III. *A Way of Life*

What we learn from Luke that is of greatest value is a philosophy, a point of view, a way of life. It is the good tidings which Jesus brought to the poor. It is the Christian religion. The Jewish scriptures prepared for it. The other writers of the New Testament confirm and illumine it. But nowhere in sacred or secular writings do we more completely find the very heart of it than in Luke's Gospel. Before we read far into his account we discover that his interest in Jesus was humanity-wide rather than confined to the Jews. The note of human sympathy is apparent in every one of the stories mentioned, going hand in hand with the spirit of joy and happiness.

* * *

THE FEARLESS TEACHER. Luke 20:19-26.

We must think of these debates as depicted in our lesson as illustrating those theological arguments which an eastern crowd delights to watch and to applaud. The Jews had no athletic sports and took little share in the contests of the arena so popular among the Greeks and Romans; but human nature must find some outlet for its sporting instincts so a very common form of recreation was to watch two rabbis or groups of rabbis debating. The game consisted in the debaters each

trying to catch his opponent in a trap. One of the commonest kinds of traps was that known as a "dilemma." That is, one aimed at forcing his opponent into an impossible position in which he would have to accept one of two alternatives, either of which would be disastrous for his case.

I. *The Trap Laid*

In the present instance the trap, laid by the Pharisees was an exceedingly subtle one. They thought they could make Jesus say one of two things that could leave no third course open to Him. It was on the vexed question of the taxes. If he had said that they must pay taxes to the hated Roman government his own followers would leave him, they calculated; for they were all out to destroy the government and would regard a declaration that taxes were to be paid as treason. If on the other hand he said that taxes were not to be paid they would report his statement to Pilate and would cause his arrest. But Jesus did not choose to be cornered. He stepped lightly out of their carefully laid trap. "Show me a denarius" he said, and Matthew is probably right for taxes were paid in Roman coinage. The Jews were allowed to use a special money of their own for the ordinary purposes of trade, coins being minted without the emperor's head for general circulation within the borders of Judea. The Romans were wise enough not to remind this proud and rebellious people of their subjection oftener than was absolutely necessary, so the Roman coinage was kept for special purposes, such as tax-paying. Of course the taxes had to be paid in Roman money whereas money paid to the Temple had to be paid in Jewish money.

II. *"Render Unto Caesar"*

Neither Jesus nor any of his disciples had any Roman money about them so a coin had to be produced. On one side of the coin would be the head of the reigning emperor (Tiberius); on the other, that of some heathen divinity. It is as if Jesus said, "O! I see! Half this denarius belongs to Caesar, the emperor, and half to God. Well, let them share it between them!" "Render unto Caesar the things that are Caesar's and unto God the things that are God's!"

III. *Our Lord's Meaning*

But this dazzlingly clever reply was no mere escape from a trap. It tells us a great deal about our Lord's attitude toward the state and all that the state stands for. Jesus did not go into politics though his message had a political as well as a spiritual meaning. He teaches us to value the state, to recognize God-given benefits of ordered government and justice and also to acknowledge our obligations to it. He leaves governments and law courts where they are but his first business is with matters going down more deeply into the passions of men which make state protection and law courts necessary — the roots of evil and injustice in human nature. Meanwhile he would have us remember God who has intrusted to us the task of keeping life secure and civilization in being, while his kingdom grows.

GETHSEMANE. Luke 22:39-48.

Young folk are interested in feats that are chiefly physical; for strength of body is the dominant note of early youth. But many that can compete successfully in matters of physical strength are easily outdone when it comes to battles of thought. This is seen in the large numbers that are "weeded out" each year in school life, while the select make the grade. However, the earlier we grow in experience the more certainly we shall find that a much harder test than either the physical or the intellectual is that of the moral and religious. When we face ourselves with the question of unselfish motives, with an obligation to God and to our fellowmen, we come into the realm where the strongest are too often cowardly. It is in this the hardest test of human experience, that we find Jesus on the Mount of Olives.

I. *The Greatest Man*

The more we study the matchless career of Jesus, the more nearly all of us probably conclude that he is really the son of God. But in our lesson we are studying the stress and strain in his life as a human being, "tempted in all points like as we are." In many ways which reach entirely beyond our present understanding, we feel that Jesus' willing death on Calvary was at once the unique and the most saving event of all history. Just imagine, if you can, how differently we should think of him if, to avoid crucifixion, he had compromised with his enemies! He would be no longer "Jesus" to us but only another man of great promise, who failed to stand the test. If then, we ask ourselves how he was able to make good in this hour of all history most critical for himself and for humanity, we shall have to go back to the great unselfish motive that we saw him adopt in the beginning of his ministry — the use of power, not for self, but for others.

II. *The Real Test*

In the first place Jesus had brought to the world the most unselfish teaching, and now not only was this being rejected, but he was to be put to death; just because he had tried to forget himself in service. It is bitter indeed when our best efforts are misconstrued, or not appreciated; but worse than seeing our best plans misunderstood and defeated, is to have friends fail, especially at the time when we need them most. Jesus had counted on the Twelve to become apostles — men sent forth with understanding and love of the Gospel. But Judas betrayed him, loving gold more than his Master. Peter, impulsive, affectionate, would soon be following Him afar off, and denying having any connection with Jesus, just when the Master needed the comfort of human companionship. Worst of all, was the crushing realization in Jesus' pure heart of the awful ruin sin was bringing upon men everywhere. Imagine the heart break of it all and then ask yourself what it was in the face of all these crushing disappointments which made Jesus equal to the test.

III. Prayer

In this dark hour suffering for the sin of the whole world, Jesus turned to the only resource that was left — prayer. Jesus did not turn to His Father in vain. He prayed, "Not my will, but thine be done." And he came from the place of prayer, strengthened to endure. How shall we be able to stand the hardest test? Like Jesus in prayerful fellowship with God, bringing to each day of our lives, a noble, unselfish spirit of service, which will enrich life all around me.

* * *

GOLGOTHA. Luke 23:33-46.

Jesus is now led forth to be crucified. His desertion by the Galileans has sealed his fate. They had been his bodyguard so far; it is they who are spoken of throughout the story as "the crowd" while the people of Jerusalem are called "the people." Now they are disgusted with Him, partly because he has allowed himself to be arrested without striking a blow in His own defense, partly because Pilate and the other great people are on his side. The saddest thing in the whole story is that those who had been so much to Jesus, so many of whom or of whose relatives he had healed, who had shouted "Hosanna!" only as lately as Sunday should now turn upon Him and shout for His death.

I. Give Us Barabbas

Jesus had often disappointed these Galilean fanatics; they had never cared much for his spiritual message, but they had looked on in amazement at his miracles and loved him in their way. They had thought his triumphal entry meant that he was really going to take action at last, but now was his last chance with Jerusalem full of his supporters, and Pilate rocking on his seat — and he had simply thrown it away. The glorious chance was gone for another year, and as they watched Pilate turning and twisting about in his eagerness to get them to shout for Jesus and go quietly home to Galilee like good children, they thought, "Well, if Pilate and he are hand in glove, so much the worse for him!" (whose name also was Jesus) "has at least done something beside

talking. Away with the Dreamer; give us a man!" So it came about that no friend lifted up his voice for the friend of sinners as he moved on to Calvary. Only the women — and let it be said for half the human race that at least no woman ever spoke against Jesus — bewailed the fate of him who was cut off in his prime as he slowly and wearily climbed the hill, staggering under the weight of the cross. It was springtime and the trees were all robed in fresh green as the young prince of glory was being led out to his death. Winter time will be coming soon, answered Jesus and if they do these things in springtime what will be the bitterness of winter when it comes?

II. "Father Forgive Them!"

But when we have done our worst and the wheel of human cruelty and wrong has come full circle, when the last crowning honor that shook the earth and veiled the sun has been added to the innocent bloodshed on Calvary, Jesus forgives it all in the most charitable sentence the world has ever heard, "Father, forgive them, for they know not what they do." If men crucified Christ with their eyes open there would be no hope for the world; but none of them quite knew him for what he was. It means that there is hope for them and hope for us, who also have our prejudices, our secret greediness, our miserable jealousies. One thing is clear, jealousy, greed and party passion were chiefly responsible for the death of Jesus.

III. Redeeming Features

There are one or two redeeming features in the story; the sympathy of the weeping women; the offer of the drugged wine, subscribed for it is said by the rich ladies of Jerusalem, to soothe the agony of all crucified criminals; and the brave confession of the dying thief. At length, the light of His Father's face began to disappear behind the darkness of the world's doom. Still Jesus was ready and with one last effort he lifted the poor lost sheep clear out of despair to Paradise. He emptied himself of all but that divine consuming love, which can never let go because it is divine. The chain held tight and the great gulf had been bridged by the love of God in Jesus.

Young People and the Church

Plans for Working with Young People

Religious Education

RALLY DAY

Can Rally Day be made to Rally? As usual, the name appropriate to begin with, and still so in fact, has grown stale through much usage, and because of only moderate response in recent years fails to appeal to the imagination. Perhaps one reason for seeming indifference is the early date. The dissipation of the summer still clings and the summer days allure to distant fields. Speaking in sociological terms it is decidedly a social problem to rally hundreds of scholars back to the Church school — often the teachers have not shaken the

aroma of the hills from them and loiter amid charming scenes. To put Rally Day across with a bang is the desire of the superintendent, for psychological reasons he longs for a mass movement. If it does not materialize, too often he is depressed. What is the answer? Is there any satisfactory answer? Certain it is the Bible school must be reassembled. It may not be a brilliant, but surely it is a wise, remark that the call requires the same sort of appeal as that demanded to reassemble Hull House for instance, or any like institution. I speak of this because the Bible school has become

a complex institution, a departmental, spiritual enterprise, involving ability to handle and capacity to nourish. I have observed that an automobile must move all at once, all parts together — the wheels cannot say to the differential you go but I will stay. Let that occur and immediately we get busy. No — Hull House must move all together; so must the Board of Trade. The Church is the over-lapping institution, not the Bible school. It is at this point protestantism needs to study the psychology of the Roman Church. The Church, to them, is the *body* and all departments are but *parts* of that body each in its place functioning in harmony with and for the body, or if you please the *spiritual commonwealth* — the Church.

A pastor, if in a rural parish with several small churches, or in the city with one vast membership, has the same problem one as the other. There is little difference, just as the country bank proportionately has the same problem as the metropolitan bank. Each is dealing with its constituency to one end, the maintenance and increase of business. Is not this the problem also of the Church? Exactly. But, in the average Protestant Church there has grown a very pestiferous situation, perplexing and harassing. It is this that neutralizes so much of the pastor's work. To name it is to fill one with moral contempt, but may I name it in my own way. Within the body of the Church the pastor finds at least three churches: the Sunday School church; the Young People's church; the Adult church. Here is a dilemma. Many pastors have tried to solve it, and just now a few outstanding leaders are proposing some drastic measures. It is a grievous situation and must be remedied if possible. Protestantism is threatened with dismembership. This fact largely accounts for the slow growth of membership in some sections. This writer who, for five years has been a frequent interdenominational speaker can testify to the acute mental anxiety of many pastors. Do we coddle our youth too much? It is well for us to remember that youth resists being nursed or patronized. So it has come to pass where Rally Day has lacked the clarion call of the Church, and where the Church itself has refused to rally, the Bible school has not rallied. This axiom in spiritual activity cannot be ignored and success, as desired, won, viz.: The Whole Body must Move at Once. The authoritative voice is in the combined leadership of the local Church, not alone in the pastor. Therefore, I suggest three approaches:

1. To reach by the middle of August, or as early as practicable, every leader in the Church (from the Board to the Beginners Department in the Sunday school) and set forth the purpose of a meeting to be called early in September at which they as *leaders* are to be present†

2. Some five days before that meeting reach every leader possible by phone, calling attention to the convocation of the leaders for the Rallying of the entire Church.

Use the press and make it real news two nights before, setting forth the uniqueness of the call, and that the Church recognizes itself as a business institution of first importance and is resorting to business methods. (This in fact is the way the boards of trade, rotarians, and banks proceed.)

3. When the meeting has convened and a cordial fellowship half-hour has been had, the pastor, having previously gotten suggestions from a few of the wisest leaders, presents a program for the *Rallying* of the whole church on Rally Day. Make this meeting a *Conference*. Gather all the suggestions worthwhile — do not go at it in departments — but as *one moving body* — the Church. Publish the revised and enlarged program for Rally Day in the press and bulletin the Sunday before. Assemble as far as possible the membership to a post-vacation mid-week service and center the prayers about the Church, God's Spiritual Body for a dying world. Then having done all — wait for Rally Day Sunday and make it the happiest, brightest, most sparkling of days — everywhere, every hour. Strangers should be welcomed and if possible identified. In the Bible school they should be recognized, given class relationship, and announced as present — and having put over a *real* Rally Day, call back the leaders the following week, get their reaction and recommitment to the supreme task.

☞ I am aware this is easier said than done — but done it can be. Hard work? Yes. Expensive? Somewhat. It belongs to the impossible and we are here for that. This is aiming high and be sure your mark will be higher. Something permanent will have been accomplished. Perspiration is close to inspiration. The genius of success is hard work. God helps those who help themselves. Having done all, Man meets his emergency and that is God's opportunity. TRY IT.—J. R. T. Lathrop.

THE SPIRITUAL MEANING OF A COLLEGE EDUCATION

The Rev. Ralph D. Heim, Department of Religious Education,
Thiel College, Greenville, Pa.

"What doth it profit a man . . . ?"—Jesus.

Nearly a million young men and young women are registering as students in the hundreds of colleges and universities of this country. They have chosen to use another year of their three score and ten for the purposes of education. Some of them

will work diligently. Some of them will spend their own hard-earned money or that of their toiling parents. In addition, society will endow them with more than half the cost of their year of non-productive activity, the necessary total two billions of dollars being contributed by persons in all

walks of life — wash-women to multi-millionaires.

"What doth it profit a man . . . ?"

A middle-aged father writing in the *Atlantic Monthly*, May, 1927, expresses his judgment with regard to the profit which the young people themselves expect to get from it. He states the following ten reasons why they go to college:

1. Quest for scientific knowledge.
2. Desire for a general education and culture.
3. Desire to obtain the preliminary preparation necessary for the study of a profession.
4. Desire for social distinction conferred by a college degree.
5. Belief that a college training offers a competitive advantage in future efforts for economic success.
6. The lure of college life.
7. Primarily for girls, the opportunity for a marriage market.
8. Parents' insistence upon it, even though the student would rather do something else.
9. Nothing else to do, except to work, and college is preferable to that.
10. "Everybody is doing it."

Those ten motives, one man believes, have impelled a million young men and young women to undergo college registration this month. The same man intimates that those reasons for attending college have been arranged in an ascending order of their prevalence. That is to declare that the great majority of college students are in attendance largely for social distinction, economic advantage, college life, matrimonial opportunity, parental gratification, adolescent idleness, popular approval. To the great majority, THAT is the profit they expect to get from it: for them, THAT is the meaning of a college education.

Then, alas, civilization has taken of its greatest gains of all ages, its choicest men and women and most consecrated millions of the present, its highest hopes for the future; has compounded of them the richest gift within its power; had proffered it to a million youth; and the majority of them have accepted it largely in terms of social distinction, economic advantage, college life, matrimonial opportunity, parental gratification; adolescent idleness, popular approval. They have missed its deepest meaning — lost its largest profit. Perhaps they will discover some time that they have paid too much for a whistle and have been unworthy of the college opportunity.

Then, what may a college education rightly mean? What may it profit a man?

You will recall that mention was made of ten reasons for entering college. Only seven have been dealt with. Three remain:

1. Quest for scientific knowledge.
2. Desire for a general education and culture.
3. Desire to obtain the preliminary preparation necessary for the study of a profession.

Upon those purposes I desire to pronounce a benediction. I do believe that those who come to college with such motives are worthy of its privilege. I do believe that the college experience will be of infinite profit to those who seek its meaning in such spiritual terms. For them it will do four things:

I. A College Education Will Yield an Enriching Experience With Truth.

But what is truth? I am indebted to Mr. Kilpatrick of Columbia University for the best definitive phrase I have heard. He calls it "tested thought," and he explains what that means by recounting Galileo's experiment. Aristotle had taught that if a five-pound ball and a one-pound ball be dropped together from any height, the five-pound ball, being five times as heavy, would fall five times as fast. That sounded so true that for nineteen centuries everyone accepted it as truth. Then came Galileo in 1590, questioning the authority of Aristotle. A dispute arose. Galileo offered to submit the matter to experiment. The Leaning Tower of Pisa offered an appropriate laboratory, and the members of the University of Pisa were invited as witnesses. Old Galileo climbed the stairs to a high opening in the tower. Two balls, of equal size, but one weighing five pounds and one weighing one pound were made ready. When they dropped, they dropped together. Aristotle's thought had been tested and found wanting. Galileo's thought had been tested and found to be truth.

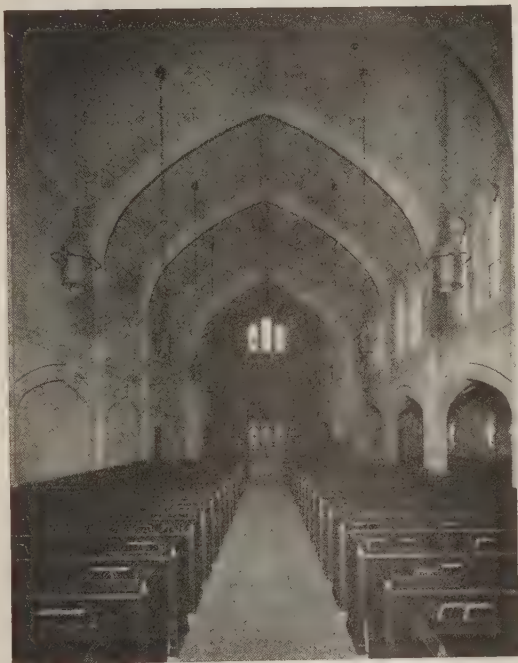
A college education will yield to the worthy student an enriching experience of such tested thought. He may be introduced to it in every realm, the tested thought of the physicist, the chemists, the biologists, the social scientists, the literati, the religionists of every century. Moreover, he may master it, and make it his own, if he will. But merely to be brought into contact with the tested thought of the ages even to master and possess it is not the only privilege of the college student.

In accordance with the recent concepts and current practice in education, the student himself becomes a searcher after and discoverer of truth. The process is described in a current article by Dr. Bowman, Chancellor of the University of Pittsburgh, "A boy wants to be a chemist. He enters the laboratory and is given some sulphur. He is assigned the task of finding out the principal characteristics of sulphur. The teacher suggests the library might be a guide. Perhaps he will flounder for days. Then suddenly he will make a discovery, find a clue. A second clue, and he sees a light. Now he is thinking his way; he is getting somewhere; he is elated by his progress. By his own prowess and ingenuity, he has won a victory; and he plunges on to the next and next. On! On!!"

By such experiences many important things happen to young men and women in college. First, they accumulate a body of facts with which to make a living and a life; second, they acquire a technique of living and working. It is called the scientific method, which is nothing other than the habit of finding the facts, facing the tests, and following the facts. Third, students acquire the scientific attitude, otherwise stated, the attitude of open-minded conviction. They learn that there are not only things behind to be remembered, but things ahead to be discovered; and they learn that some of these things to be discovered may set

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aside some of the cherished memories. But, having the scientific attitude, they are ready for the issue. Believing in things with all their hearts, yet they are ready to surrender their most cherished beliefs tomorrow if they be proved untrue. The attitude is the opposite of prejudice, bigotry, arrogance, one of the most important attitudes which a college may foster and a student may cultivate in preparation for living in this day of changing civilization.

But these three are not the richest — there is a fourth contribution which may be received through a college experience with truth. It is the cultivation of the habit of pursuing truth. When once a man or woman has tasted of the fruit of the tree of knowledge, he has had an adventure, challenging, thrilling, all absorbing. Thereby, he has learned a way of adventure that will never grow stale, become old or lose its lure. Thenceforth, he is a doomed man, she is a doomed woman. No common-places of living will ever satisfy the soul again. The individual has taken his place with those of whom the poet wrote when he said:

"The flame of God through your spirit stirs
Adventurers — O, Adventurers."

II. A College Education Will Yield an Enriching Experience of Beauty.

Beauty has her devotees who worship her in poetry. Others speak of her in more measured terms. A very interesting statement was made by the one who said that the world ought to be met not only with question marks but also with admiration marks. It is truly amazing how differently people meet the world. A scientist sees a wild rose. He may describe it in botanical terms of genus and species. A musician responds to the same flower with a charming composition like "To a Wild Rose." A certain poem appeared during the war praising four of the factors of the universe; air, because through it bombs could be dropped; earth, because in it trenches could be digged; fire, because it belches from the cannon's mouth; water, because through it torpedoes could be launched. On the other hand, another man meeting the same universe, exclaimed: "The heavens declare the glory of God." Now, I do not know whether that Psalmist was a college man, but I am sure that a college education will minister to a man's or a woman's ability to feel like that.

And more. A college education should yield an increased ability to express the creative aesthetic impulse. A man, who, upon the lecture platform interprets and reads his own poems once said to us in his class: "I dread the end of the hours with my audiences. It is a privilege to lift those people whose lives are ordinarily dull and commonplace into a realm of beauty." So it is, indeed, and it is in college that one may train hand, voice, heart, mind and taste, to create, re-create, or interpret the things of beauty — poems, musical compositions, home interiors, dresses, buildings, pictures in oil, stone, or words.

But here I am reminded of that mother who sent a note to her boy's teacher saying, "I don't want my boy to learn putty; because he has to

sell soap." Well, literally, it takes poetry to sell soap today; witness the phrases, "that schoolgirl complexion;" "the skin you love to touch." Seriously, if ever the pursuit of beauty was justified from an utilitarian standpoint, that time is now. America has entered upon a period of beautification that is evident all the way from skyscraper construction to kitchenware manufacturing. The soul that is dead to beauty, then, can neither minister to America's wants nor appreciate one of her truest achievements. But still, beauty is her own excuse for being. Therefore, to increase one's ability to create it, or to enlarge one's ability to be moved by music, to admire great architecture, to lose oneself in literature, to have a true taste in home and dress, to be awed by painting and sculpture and speech, to have a daily gratitude for flower and landscape, these profits alone would justify any effort expended upon four years of college experience.

III. A College Education Will Yield an Enriching Experience With Goodness.

This further enrichment the college student may expect his college training to yield him. Its large value is indicated in the sturdy words of Theodore Roosevelt:

"To educate a man in mind and NOT in morals is to educate a menace to society."

The student's problems here are, at least, two: *What is the good? How may one harness oneself to it?* These two problems are well-nigh the gravest which any person can face.

The first is particularly difficult for the present generation. This is true because, first of all, there has not been an adequate moral education for the generation. We shall not try to account for it nor to place the blame. We simply recognize the truth. Ethically, the mass of youth today are at sea without chart or compass. They honestly do not know what is right and good in many of the paramount issues of life.

Again, youth today lives in a new age. Only the perspective of fifty years hence will disclose what a period of transition civilization has passed through. The result is a new civilization with new situations demanding new applications of the eternal ethical principles to new ethical problems never before met by youth.

Furthermore, these problems press for solution with a terrible insistence. To use another man's figure from architecture, every outthrust of a beam demands an intrust of support. Now every young life of today thrusts itself out into venture-some ways of living. Indeed, life today might well be said to be precarious, consequences following actions with a swiftness, a sureness, and an accuracy that is deadly. Living in such a time and in such a way demands an inner support of goodness that is speedy, sure, and accurate.

What then is good? Half-way information about the good and right will not suffice. What is surely good in the new and changed civilization of leisure, luxury, speed, female independence, world community? This is the problem which today's young men and women cannot escape. It seems to me to



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be a problem of such magnitude as to make them glad to have the help of a college education for its solution.

Moreover, a college education will aid a young man or woman to harness his or her impulses to the achievement of the good once he or she knows what it is. One of the chief means through which this is done is through helping the student to choose a worthy vocation. Most men and women do not go far wrong when they have a serious purpose in life, a beloved work, a great cause for moral delinquency would jeopardize their success.

Again, those who have been rightly educated know the travail through which humanity has passed to approximate its present status. They know that every gain has cost a price; that, at the farther end of every trail down which a blessing comes, there stands a cross. Such knowledge stirs red blood to hold on desperately in order that no ground be lost.

Moreover, through education, men and women gain glimpses of the rosy dawn of a new day of new destiny for this old world. Such glimpses kindle unquenchable desires to help bring that day to its noonday. The whole result is that a college in helping young men and women to find worthy vocations to which they may dedicate themselves with all their souls, helps them also to attain the good life.

But that is not all that the college does. It takes the student into the gymnasium and on the athletic field to make his body strong and fit; into the library, laboratory, and classroom to train his mind in habits of accuracy, efficiency, and industry; into the chapel to train his heart to feel deeply; on the campus to give him practice in the leadership of lifting the general level of contemporary life. Finally, it gives him a diploma signifying his fitness to do his chosen work in the world. Through all these means, it gives the student the greatest possible impetus to a life of a straightforward cleanness. As it has developed his capacity to make moral valuations, it has also developed his capacity to pursue goodness until he achieves it.

Finally, a college student may have had an enriching experience of truth — may have met it and mastered its many forms and may have learned to pursue it with an open-minded conviction according to the accepted methods, until he finds it in a glorious moment of discovery. A college student may have met beauty and have learned to appreciate it with a glowing passion and even to create it skillfully. He may have met goodness, also, and have learned to know the good and to pursue it. Yet his life will not be complete until he has met God.

IV. *It is the Final Profit of a College Education That it Will Yield the Worthy Student an Enriching Experience of Him.*

I believe that college students want that, as all people want it. It might have been said of many of them — they are "wistfully conscious of a God-shaped blank in their hearts." It might have been

said by many of them as by those Greeks, "Show us the Father and it sufficeth us."

Also, as I believe college students wish to find God, and when I say "find God" I mean to experience Him anew daily in an ever-expanding way, I believe that they, of all people, have the supreme opportunity to do so. "What," says someone, "Why that is just the danger of a college education." While talking to a college woman graduate the other day, she told me that she had just that warning — "Now, don't you lose your faith up there in that college." Well, I wish you could hear what she said about her college experience. I believe I shall tell you in terms of a modern parable.

This afternoon I shall pick a number of luscious, ripe, red tomatoes from the plants in my garden. I shall remember an incident in the life history of those plants. One day they were taken from the warm house into the cold open air. Their roots were rudely torn from the pots and they were placed in new soil. The sun beat upon them until they withered and the wind whipped their frail stalks. They nearly perished, but not quite. I watered them and tended them and cultivated them and sheltered them until they began to take root, to get a deeper color, and to grow until now they are bearing their appropriate fruitage more strongly, sturdily, and abundantly than if they had never been transplanted.

Yes, I believe that college students above all persons have the opportunity of opportunities to find God in His most glorious manifestations, if hearing, they will but hear, and seeing, they will but perceive. Why, there at the end of the microscope is His Infinitesimal Care; at the end of the telescope His Infinite Greatness. College students may hear Him speaking in every tongue of every race, seeing His intelligence burst forth in the geniuses whose names are great in every literature; they may see His Immutable Ways in mathematics and the sciences; his Indomitable Spirit on the athletic field; his Inimitable Patience struggling with man through the whole history of the race. In the flowers of Botany and the sweetness of music are his Ineffable Beauty, in the rocks of geology his Incomprehensible Agelessness. Ultimately, in Jesus Christ is his Fulness of Revelation in Love. Yes, College students, of all people, may have an answer to the age-long cry, "Oh, that I knew where I might find Him."

What doth it profit a man . . . ?

To use four years of his life struggling and spending and enjoying?

To accept of the alms of society which gives him leisure and money?

To have a college education?

It depends upon the man; upon what moves him; what profit he seeks. If he seeks the spiritual meaning of his College Education, his profit shall be an enriching experience of truth, beauty, goodness, God.



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Book Reviews

REV. I. J. SWANSON, D.D.

The Spirit of God and the Faith of Today, by Richard Roberts, D.D. 185 pp. Willett, Clark & Colby. \$2.00. This book is described by the author as "a brief survey of that part of human experience which appears to call for the doctrine (of the Holy Spirit) and therefore for its statement." His treatment of the topic ranges over a wide field. In Part One, he gives an account of the first Pentecost, in all its aspects. In Part Two, he writes of the Spirit at large, and finds it at work in the spirit of emergency, of discovery, of ecstasy, of revelation, of moral reinforcement, of conversion, and of fellowship. He closes this section with a discussion of the Holy Spirit and the life of the Spirit. In Part Three, he treats of the Spirit in relation to thought and practice, discussing the Spirit and God, the Spirit and Man, the Spirit and the Church, the Church and the World, and the conditions of spiritual renewal. He affirms his belief in the personality of the Spirit. We shall all agree with the author's conclusion that "what we chiefly need is the abiding conviction of a Divine Presence which is active over the whole field of human life and whose office it is to accomplish the revealing of the sons of God." This is a book of unusual value and power. It is marked by breadth of treatment, and keen analysis of the Biblical teaching on the Spirit. It gives many illustrations of the Spirit's work in secular, as well as in spiritual life.

Miracle in History and in Modern Thought, or Miracle and Christian Apologetic, by Charles James Wright, B.D. 433 pp. Holt. \$6.00. The author is a recognized scholar of the British Wesleyan Church. This book is a voluminous, as well as a learned, discussion of a topic which has been a center of controversy for generations. In essence, it is a defense of the supernatural view of life and the universe. The author declares that the view, still held by many, that miracles are wrought apart from, or even against, the laws of nature, is entirely outgrown by modern science. Modern scientists now say, he tells us, that the impossible today may become the possible tomorrow. He regards the old view that miracles reveal God more than a natural event, untenable, and says it is now almost entirely outgrown. This applies also, he tells us, to the claim that a miracle is an unanswerable proof of Divinity. He explores historical and natural science, psychology, philosophy and the Gospels, to test and illustrate his theory of supernaturalism and miracles. He reaches the conclusion that the miracles wrought by Jesus cannot be used as proofs that omnipotent power was at His command. He regards miracles rather as expressions of those moral and spiritual attributes—love, sympathy, truth, holiness—which were so perfectly incarnated in Him. He accepts the Incarnation and Resurrection as facts, but differs from the orthodox theologian as to their interpretation. Of Jesus, he says, "He is the supreme Miracle, for He incarnates all that is truly divine, and in Him God is uniquely speaking and acting for the salvation of men." Acute, able, and constructive as this treatise is, its position on miracles is so advanced that it is likely to become a storm-center of controversy.

Death and Renewal, by Poul Bjerre, M.D., translated by I. Vonn Tell. 346 pp. Macmillan. \$3.00. The author is a noted Swedish physician, specializing in psychotherapy. He is also a distinguished author. This latest book of his is said to have created a sensation in Sweden the first edition having been sold out in a week

after publication. Its main thesis is that "life and death presuppose each other, and existence with all its varieties of form can only be understood as manifestations of this rhythm." "God," it affirms, "is neither alive nor dead; God is the rhythm of death and renewal in its beginning, its end, its every least inflection." The book has charm. It is full of lofty speculations, beautifully expressed. Its author designs it as "a path to the regeneration of holiness." It embodies the reflections of a learned mind trying to solve life's mysteries, and to discover the essential meaning of life's social, ethical and spiritual environment. Stimulating and ethically lofty as it is, it nevertheless, offers no satisfying solution of life's great spiritual mysteries.

His Glorious Body, by Robert Norwood, D.D., Rector of St. Bartholomew's Church, New York City. 229 pp. Scribners. \$2.00. Twenty-two Lenten meditations on the Resurrection and its implications. While informal, these talks go beneath the surface to reveal vital aspects of their main topic. They take cognizance of the doubts, fears, and hopes of immortality, experienced by serious-minded people; and they make clear and impressive the aspects of the Resurrection which build faith in immortality. Dr. Norwood is regarded by competent judges as one of the most inspiring and constructive preachers in New York City. These addresses do much to confirm such a judgment.

The Present and Future of Religion, by C. E. M. Joad. 308 pp. Macmillan. \$2.00. The author is a graduate of Balliol College, Oxford, a lecturer on philosophy in King's College, London, and a frequent contributor to several high-class English journals. He is greatly disturbed by the decline of church-going in England, and the lessening faith of the British public in fundamental Christian beliefs, although he himself is not a church member, nor much of a church attendant. He says that a recent poll taken by the *London Nation* showed that only 35 per cent of its readers believed in the existence of a personal God, the deity of Christ, and personal immortality; and that a similar poll taken by the *London Daily News*, with a more popular circulation, showed 65 per cent believing in the same doctrines. He quotes statistics to prove that church and Sunday school attendance has suffered a great decline, in recent years. He adds, however, that in spite of this there is greater interest in religious reading and in religion itself; it is the organized church which is on the decline. He thinks a remedy would be found if the churches taught their members to work for universal peace; the closing of prisons and the dismissing of judges; and for the adoption of some form of economic Communism. He holds that religion will have a permanent place if it can give man "a goal and purpose for life's pilgrimage." A provocative, and at times a provoking, book. It is well worth reading.

Psychology and Religion, by John Pitts, M.A. 110 pp. Revell. \$1.25. An admirable introduction to the subject of the field to which the author limits himself—the psychological approach to, origin and basis of religion—he gives a valuable survey. Its brevity, together with its clarity and dependability, will commend the book to many pastors who wish just such a brief outline of the topic. Mr. Pitts shows clearly that the function of psychology is to explain the mental laws to which religious experiences conform. He emphasizes that while psychology may explain, it can never create such experiences.

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Psychology in Service of the Soul, by Rev. Leslie D. Weatherhead, M.A. 219 pp. Macmillan. \$2.00. This book on psycho-therapy is cordially commended by Prof. Eric S. Waterhouse, London, and John Rathbone Oliver, M.D., the famous psycho-therapist of Baltimore. The author has given the subject intensive study for twelve years, and for the last six years has practiced the art, to the benefit of many distressed men and women whom he has helped to find their way back to mental and spiritual health. He gives details of several of his "cases" to show the technique of the art, and the results produced. The chapter headings are: Psycho-Religious Healing, The Meaning and Interpretation of Dreams, The value of Confession, The Romance of Unconscious Motives, Don't Be Tired Tomorrow, The Gospel of the Harnessed Instinct, The Curse and Cure of Impure Thoughts, Fear and Funk, and The Soul's Urge to Completeness. He appends a Note on The Relation of Suggestion to Organic Disease.

Psychology for Religious and Social Workers, by Paul V. West, Ph.D., Associate Prof. of Education, New York University, and Charles E. Skinner, Ph. D., Associate Prof. of Educational Psychology, New York University. 528 pp. Century. \$3.00. This book is written with a very definite purpose, namely, to deepen the interest of social and religious workers in their particular task, and to help them to become more effective therein through gaining an intelligent mastery of psychology, for guidance in modifying the behavior of those under their care. In Part One, there is a general introduction to psychology, in which "the most worth-while, scientific, and sensible aspects of all schools are accepted." Part Two treats of psychology as related to fields and topics of special interest. Part Three deals with applications of psychology in social and religious work. Many "cases" are cited to show how the principles taught in this volume have worked out in actual practice. Each chapter is followed by questions and exercises, and also by a list of selected readings for further study. The work is intended for use as a text book, and also for constant use as a working manual and center of reference. The style is clear, the treatment is explicit, and the whole aim of the volume is practical.

An Adventure in Religious Education, by Walter Scott Athearn, Former Dean in Boston University School of Religious Education. 505 pp. Century. \$3.50. This is the decennial report of Dean Athearn to the president and trustees of Boston University. It gives a history of Boston University School of Religious Education and Social Service, detailing its problems of finance, administration, and curriculum. In addition, it presents a scientific study of the present status of religion and religious education in American colleges. Out of his own experience, and this survey, Dean Athearn reaches conclusions with reference to the status of this work, the standards which should be set both for the curriculum and the professional training of directors of religious education, which colleges, no doubt, will find very valuable.

The Graded Church, by W. C. McCallum, Pastor First Christian Church, Alliance, Ohio. Bethany Press. \$1.00. An interesting account of the plan, devised by its pastor, and in successful use in this church of 1200 members, to bring back the family as a unit into the worship and educational services of the church. The plan has not attempted to restore the "family pew"—the old plan, which has largely failed in all churches since it compelled children to attend a service planned entirely for adults. The new plan grades the worship, as well as the instruction, in the Alliance

church, in eight departments, from the Nursery class to the Adult division. This plan is no longer an experiment; it has been in successful use for the last five years. Other churches, both village and city, have adopted it, and find that it works well. Mr. McCallum describes his plan in detail in this little book, defining the graded church, telling about the Sunday morning church assembly, the church building, organization and programs, graded worship services, and unified church services. He also answers a group of questions, usually asked about his plan; and adds a chapter on helpful reference materials.

The Practical and Profitable in Church Administration, by Arthur Thomas Brooks, Pastor, Dudley Street Baptist Church, Boston. 202 pp. Judson. \$2.00. This book is based upon lectures given by the author to the students of Gordon School of Theology and Missions. He speaks out of his own successful experience in building up a "problem" church to a strong and active organization of over 1,800 members. The book radiates his "peppy," winsome, and fine Christian personality. Some of the chapter headings are: Adapting the Church's message to the needs of the field, Enlisting the community in the life of the church, A seven-day program, Special days, The musical ministry of the church, The ministry of letter-writing, Raising the church budget, The use of records, files, graphs, and plots, Advertising, paid and free, The evangelistic appeal, Pageantry, Creating and maintaining an esprit de corps, The church calendar, The 20th century prayer meeting, The church and the pastor, and Getting and holding the crowd.

500 Ways to Help Your Church, by Theresa H. Wolcott (The Minister's Social Helper). 364 pp. Harpers. \$2.00. Full of practical and valuable suggestions for developing sociability in the church, planning socials for the seasons of the year, entertaining a Sunday school class, getting up good church suppers, money raising, making missionary meetings attractive, keeping the boys in church, encouraging the girl who works for the church, for Sunday school workers, and Christmas-time activities in the Sunday school. It includes also an interesting chapter entitled "Hints from the ministers' wives."

S. Parkes Cadman, by Fred Hamlin, with an introduction by Bishop F. J. McConnell. 148 pp. Harpers. \$1.50. Cadman is recognized generally as one of the great preachers and great personalities of our day. His fame and influence are international. Millions of Americans "tune in" every Sunday to listen to his sermons. It is a big thing to say, but it is no doubt the fact, that he has helped more persons to get a grip on practical religion than any other preacher, of the present or the past. Mr. Hamlin tells with justifiable enthusiasm the story of Cadman's life, from his birth in Shropshire, England, his work in the coal mines, his struggle to get an education, his early preaching in England, his emigration to the United States in 1890, his appointment to a village M.E. church near New York City, his sudden rise to public notice, his call to M.E. churches in New York City, and on to his call to the Central Congregational church, Brooklyn, where for thirty years he has ministered with growing power and success, Hamlin closes with an account of Cadman's marvellous ministry as a radio preacher.

Waste Basket Surgery, by Gordon S. Seagrave, M.D. 174 pp. Illus. Judson. \$1.50. A thrilling story of medical missionary service in Northern Burma, close to the Chinese boundary, where Dr. Seagrave serves the Kachin and Shan races as well as the Bur-

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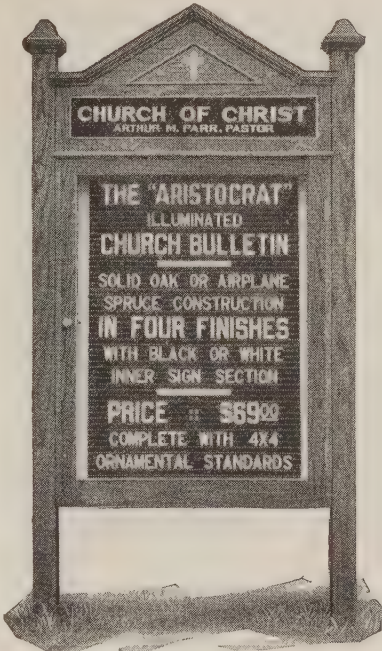
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American Charities and Social Work, by Amos G. Warner, Ph.D., Stuart A. Queen, Ph.D., and Ernest B. Harper, Ph.D. 616 pp. Crowell. \$3.75. This work is based upon Warner's "American Charities," — a classic in its day and still of more than historical value. Two-thirds of the present text is new. Part One, written by Queen, gives an historical perspective of Social Work. Part Two is Warner's "American Charities." Part Three, in which Queen and Harper have collaborated, is an account of American Social work ten years after the War. This third part treats of Social Maladjustments and their Interpretation; The Mental Hygiene Movement; Social Case Work, in general; Family Welfare Work; Children's Aid and Protective Work; Medical Social Work; Probation and Parole; Social Work in Industry; Prisons and Reformatories; Homes for the Aged; Community Work; and Promotion, Financing and Administration of Social Work. A very valuable, even indispensable, volume for Social Workers.

BOOKS RECEIVED FOR REVIEW

Stories

The Prodigal Girl, by Grace Livingston Hill. 312 pp. Lippincott. \$2.00.

The White Flower, by Grace Livingston Hill. 320 pp. Lippincott. \$2.00.

Sham, by Joseph Hocking. 272 pp. Revell. \$2.00.

God and the Grocerymen, by Harold Bell Wright. 360 pp. Appleton. \$2.00.

King John, A Tale of the South, by George F. Robertson. 236 pp. Lowell. \$1.75.

Madeleine Semer, Convert and Mystic, by Abbe Klein. 262 pp. Macmillan. \$2.25.

Under Whose Wings, by Zenobia Bird. 287 pp. Biola. \$1.75.

Bob's Hike to the Holy City, by Frank C. Thompson. 287 pp. Kirkbride Bible Co.

Margie Graeme's Discovery, by Josephine L. Roberts. 213 pp. Hamilton Bros.

The Wife of Pontius Pilate, by Agnes Sligh Turnbull. 60 pp. Revell.

Poetry

The Answering Voice, Love Lyrics by Women. Selected by Sara Teasdale. 219 pp. Macmillan. \$2.25.

Many Devices, by Roselle Mercier Montgomery. 150 pp. Appleton. \$2.00.

Church Work

Churches at Work, by Charles L. White, D.D. 187 pp. Judson.

Administering God's Gifts, by George L. Rinkliff. 99 pp. United Lutheran Pub. House. 50 cents.

The Distinctive Features of the Christian School, by T. Van Der Kooy. 78 pp. Eerdmans Pub. Co.

All Colors, A Study Outline on Woman's Part in Race Relations. 153 pp. Woman's Press. \$1.25.



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The Years of My Pilgrimage, by Charles A. Ingraham. 139 pp. Central Pub. House, Cleveland, O. \$1.25.

Stained Glass

(Continued from page 1390)

While large openings and storied windows of extreme height are eminently fitted for English churches because of the small amount of sunshine in that country; narrow openings and shorter more nearly fit the needs of America. Openings of the latter kind permit the use of a better quality glass at a given expenditure per window. This is a most important point, and general appreciation of it will do much to refine ecclesiastical expression in America.

A second important point toward the improvement of stained glass art in our churches is the study of the economy of windows—in other words, how to get the most for your money. Assume for the moment that a church has five thousand dollars to invest in windows. Instead of spreading this amount equally over all the glass, the wiser way is to spend, say, two-fifths of the sum in the chancel or altar window which should be pure in design and rich in color since the congregation faces it at all times. One-fifth might be placed in the front window (where it may be lighted from within of evenings for the passerby to see), while the balance might be used in placing simpler but good quality glass in the aisle windows and vestibule openings. Too much should not be attempted in the latter—a continuity of design may be obtained by the simplification of the motifs of the more important windows without introducing attempts at coarse and cheaply produced ornaments and scrolls, as many churches have done in the past. Later, a few at a time, these windows may be replaced by fitting memorials until finally all the windows in the edifice are of equal quality.

"The eyes are the windows of the soul" With equal truth it may be said that stained glass is the "spirit" of the church. These windows have a three-fold purpose—they should control the light so as to let in sufficient for physical demands and (2) the right amount and color to set off the interior decoration to best advantage, and create a religious atmosphere, differentiating the church from the school, library or theatre, and (3) they should instruct.

Forty years of experience leads the writer to express some thoughts from which church committees, pastors, and donors may derive some useful

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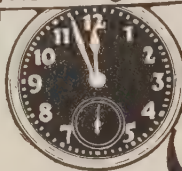
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hints. In building new, specify under the heading "Glazing"—"Glass furnished and set by owners." This leaves one free to buy what, when, and where the church or architect desires, it invites the donation of Gift Windows and Memorials which might otherwise be deferred even though admittedly "temporary glass" is installed; it prevents the contractor from making the glazing the butt of omissions and errors in other parts of the building, which he tends to adjust: finally, it gives real artists a chance to work out a unified scheme of lighting, glazing, and decorating, for the architect to correlate and criticize from the viewpoint of the whole structure.

Ventilating is an important item and wherever possible should not depend upon openings in the windows. Where no other method is provided, as few double steel ventilators as can be managed with should be incorporated with the windows. The placing of the ventilators and their size and shape should be partly dictated by the design of the glass. Ventilators should be thoroughly galvanized throughout or painted a battleship gray to lose them in the whole scheme.

The lining of windows with another layer of one form or another of rough glass has advantages which are perhaps more logical than real! Well made windows for which the grade of material is chosen by experienced workmen, set by these same workmen needs no lining: the extra expenditure might better be put into higher quality glass in the real windows.

A definite scheme of subject and style should be worked out by competent artists for the whole edifice even though only part of the windows involved are ready for glazing. In making out such a plan the feeling of different parts of the church should be emphasized as different in the windows. The range of subject should be from the most ecclesiastical in the auditorium to the almost secular in young peoples' meeting rooms.

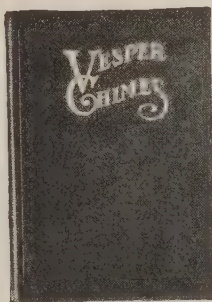
Where expense prevents detail stone tracery work the composition of the glass design itself may emphasize the architectural lines by showing such lines. Various seemingly minor details in the window design must fit with the feeling or period of the structure for which they are created — even the style of lettering in inscriptions (when used) can make a noticeable difference in a window after it is installed.

Above all it should be remembered that a little good glass will give a lasting satisfaction that any amount of cheap glass with meaningless ornamentation and embellishment can never grant. Also, since the windows create or mar the religious atmosphere which any church tries to attain, your building needs lovely windows just as surely as it needs a waterproof roof. Money lavished elsewhere cannot atone in any way for lack of beauty in glass.

The Watchman

(Continued from page 1386)

He was already leading us from the chance. We were hurried over great, thick



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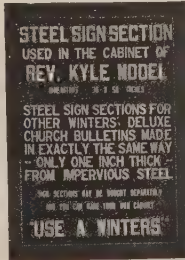
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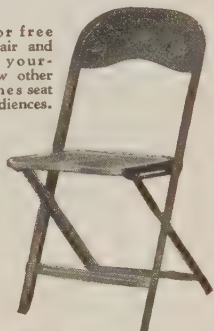
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rugs through the transept and to the door of the study-parlor.

"The examination," I ventured with some daring, "is it over, too? Are you admitting him?"

Dr. Mortimer smiled skeptically. "Don't be foolish," he said.

We met the Honorable Clayton Dawns. There was nothing cruel in those little gray eyes tucked away behind heavy-rimmed spectacles. There was nothing from his equally gray spats to the top of his bald head that was open to stricture. He fitted very naturally into this luxurious setting. Nevertheless, when I found myself in the presence of the man, surrounded by the jovial members of the examining-board, something within me sickened. Was it the startling contrast between the worshipful auditorium and this office-like room? Was it the check for a carillon of bells deposited so conspicuously on the table? Or was it sheer physical or spiritual frailty on my part? It is not quite clear. I only know I was heartily glad when the meeting was over! I was consciously relieved when the pastor had escorted the millionaire to his yacht-like limousine, and Scantlin and I were outside breathing God's pure air!

"That's that!" said my friend as the car glided like a meteor down Oakhurst Boulevard and out of sight.

But before Francis Mortimer could bid us good-by, we beheld a rather faltering old lady shuffling up the church walk. Smiling quaintly as she drew near, a tiny, shy creature flattered and excited under our questioning gazes, we could not help contrasting her with him of the Dawns Security and Trust. She trembled perceptibly, her lips quivered, she framed her words long before she spoke.

"Can one of you gentlemen be Reverend Francis Mortimer?" she asked in answer to our word of greeting.

"I am he, Madam," our host replied. "Do you wish to look around inside?"

"I would love to," the woman admitted with slow graciousness. "I have often watched while the cathedral was being built. Yes—I was in the crowd when the Bishop dug the first spade-full of ground. I was here the day the corner-stone was laid, too . . . And you are Reverend Mortimer? I have heard so much about you and your good work. I always said to my husband before he passed away, 'We must go to the new cathedral when it is finished and hear Reverend Mortimer.' But my husband was an

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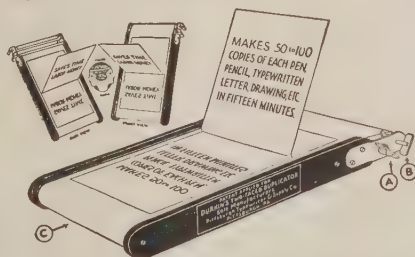
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invalid all along. And now, you see, I have
come — alone. I —"

"Yes, of course." Mortimer agreed. "I will
get one of the men to show you around.
Just excuse me a moment."

"Mr. Mortimer," the old lady restrained
him with her hand on his sleeve, "I want to
ask you a question first. I was reading in the
newspaper that the examining-board would
be here today. I — I was wondering, sir, if
you could use a poor old soul like me."

"Why — you mean —? That is, you want
to be admitted to Trinity?"

"Yes," the word came ever so humbly.

Scantlin nudged me. We could not help
but sense the impending circumstance, and
excusing ourselves as politely as possible we
moved away.

"Poor old soul!" my companion whis-
pered. "Let's stay around a minute."

"No," I retorted, "Let's go."

And we would have gone had not a
rather Providential intervention occurred
the next moment. As we rounded a corner of
the building we were confronted by the
stately figure of the Watchman. It was like
a cool draught of water, so refreshing was
our meeting him there. It was as though we
had passed into a surer realm, so warm was
the touch of his hand. Here was the glow of
fellowship, the far removal of artificiality,
two attributes so rare within our daily con-
tact.

Together we began to circumbulate
Trinity Cathedral, talking the while and
breathing generously of the wholesome
pleasantries of fellowship. Thus we com-
pletely circled the structure until we came
again, almost unintentionally, upon Dr.
Mortimer and the aspirant to church mem-
bership. To our chagrin we were compelled
to hear him say.

"Really, I am terribly sorry, but you see
you are outside the bounds of our parish.
I am sure it would be useless to take up the
matter with the examining-board."

"It is all right, sir," the poor old soul re-
plied in her slow, sweet way, "perfectly all
right. Good-day, sir. God bless you, too."

Reverend Francis Mortimer was mopping
his brow as he became aware of our presence.
He was visibly upset as we went over to bid
him good-by. Nor were we perfectly at ease!
We assumed our composure with effort.

The tender hands of the Watchman were
leading the old lady to the boulevard. I ad-
mired him greatly for the act and when he
returned I voiced my admiration emphati-
cally.

CHURCH FURNITURE

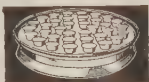
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"Pardon me, sir," the pastor cut in, waving the formality of an introduction, "Who was that old lady?"

"That lady?" the Watchman repeated slowly, turning his gaze to the disappearing figure.

"Yes."

"She is the mother of Clayton Dawns, of the Dawns Security and Trust."

We gasped audibly as these startling words thundered upon us. The pastor, conscience-stricken, gazed into the eyes of his informant. That glance, painful and torturous, was to alter his method of ministry. He clenched his fists desperately and walked away. Trinity Cathedral had its carillons . . .

Trifles Make Perfection

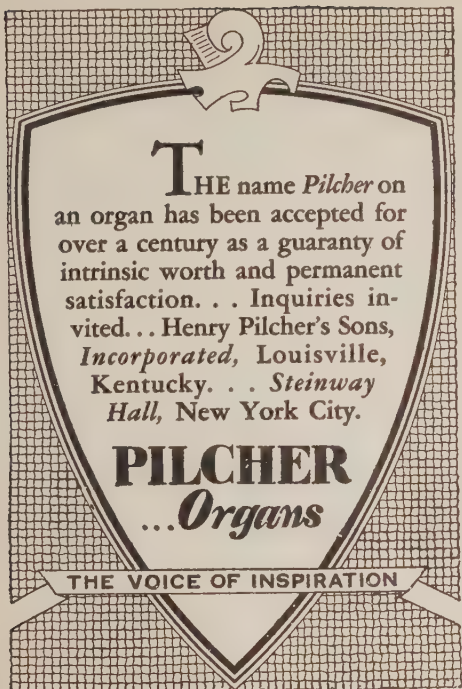
(Continued from page 1384)

lectern, and opens the Bible, before he seats himself. He does not fumble the Book, for he has previously arranged all details, and knows just what he is doing. Opening the Bible symbolizes the opening of the service. At the end of the service the Book is appropriately closed again.

Most preachers bow in unostentatious prayer on entering their pulpits. We have seen a few omit this entirely, sit down and being at once to scan their congregation. For what purpose? The worshippers begin to guess. It is a distracting suggestion, tending to cultivate similar irreverence among the people.

Erectness in posture, alert attentiveness on the preacher's part, will do much to create an eager audience. If a preacher does not give attention to other features of the program, why should he expect respect for his own. Slumping in pulpit chairs, or triangular crossing of the legs with the shoe sole pushing itself into the faces of the congregation, do not attract worshippers. We heard of a service where the near members of the congregation could read in plain writing on the ample sole, "Marked down to 98 cents." A pastor's pulpit position marks him down, or up.

Some pastors over-talk. "It is too easy for preachers to talk," said a layman. To know when to talk and when not to talk, is important. Preachers generally frown on talking or unnecessary whispering in the pews, but are quite ready to carry on a running conversation behind the pulpit with a visiting speaker. A famous preacher used to place pulpit chairs at far sides of his pulpit platform when a visiting preacher was present. To an on-looking audience the put-



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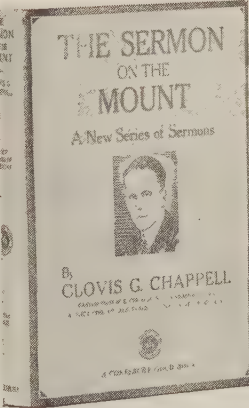
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ting together of pulpit heads is inexcusable, no matter for what purpose. Union services seem to offer special temptation toward platform conversation. It can and should be avoided. Pastors will gather in a study and talk of other things for ten or fifteen minutes before the hour of the program, and then make plans for participation after they file out to the platform. A typewritten order or program placed in each participant's hand, with whatever detailed instructions are needed, is entirely feasible, together with needed arrangements about seating, music and song leader.

Most churches have calendars in the hands of attendants, and boards announcing numbers. Then why the injection of platform proclamation of numbers? An annoying waste of time. A pastor can train a congregation to find its own way through a worship program to its vast improvement in continuity and vitality. A life-long member of a liturgical church came home offended because someone persisted in thinking she could not find the pages in the prayer-book. "They thought I was green," she said.

Time is valuable in a church service. It should not be wasted in announcing what everyone knows is to come next.

Some pastors over-work the reading of hymn stanzas. They feel it must be done with every hymn. It becomes a habit. Result—effectiveness of this reading is nil, or worse. Many in the pews ask themselves, "Why does he do it?" If he is a poor reader, the habit is doubly detrimental.

On the other hand, a pastor who has studied his service program may use the hymn-reading opportunity to telling purpose. We doubt if the reading of a stanza after announcement of the number ever adds to the service. Worshippers are busy finding the place. The room is filled with the rustle of turning pages. The people are not listening to anything the pastor is saying. An audience has a single-track mind.

Some ministers read a stanza (not always the first), but one carefully selected, before mentioning the number, and make some such comment as: "This conception of God's love is in the hymn we will now sing—Number 521." Memorizing the stanza to be quoted multiplies its effectiveness. Attention is thus focused on the coming hymn, and the expectant congregation thrills to its own singing.

If the hymn-numbers must be announced, why spread them out? Instead of saying "We will continue our worship of the Lord with the use of five hundred and twenty-one, using the entire hymn. Let us all join

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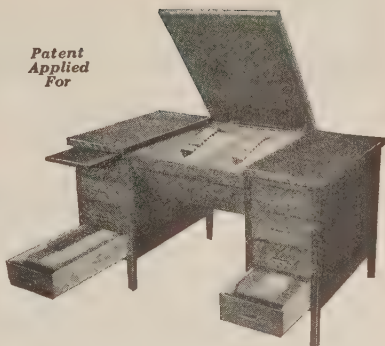
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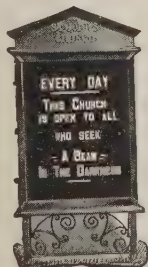
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heartily in the singing," why not simply "Hymn five-twenty-one?" Trivial, but pleasing to the pew, and so contributory to sympathetic worshipfulness. "Trifles make perfect, but perfection is no trifle."

And the weekly announcements! The bane of pastors and the torment of audiences. No wonder that they are often made "weakly." Some announcements must needs be made, at times. Careful pastors reduce them to the irreducible minimum. We have heard others say: "You will find the announcements for the week in the calendar. I will not take time to repeat them, but I wish to emphasize one or two." Then they proceed to elaborate, using more time than is needed to read all of them in the calendar. A dishonest practice that nullifies its purpose.

A very successful pastor, whose church is always filled, gives his view of the worship hour: "I always remember that we are living in a busy age. Worshippers come to church to devote an hour and fifteen minutes to things of the Spirit. It is my privilege to plan for that period so that every minute shall count in the noble purpose. This requires attention to every detail, but the people have a right to expect that from their pastor. As a matter of habit, we plan all details carefully. Then we forget the details in the conduct of the program."

Congregational Decorum

Like pastor, like people. Congregations are largely what pastors make them. Especially true, if the pastor is their leader over a period of years. Some pastors are constantly looking toward the supposedly greener pasturage where the flocks of other shepherds feed, saying, "If I had Brother Jones' opportunity I could have an ideal congregation." Meanwhile they do not make the most of their own opportunity.

We visited with a congregation which is worshipping in a shanty built for a saloon years ago — utterly inadequate for church use in every conceivable respect. Nevertheless, dignified, attractive, worshipful services twice a day are the rule. Two robed choirs participate. All parts of the service are edifying. The congregation is a model of excellence. The pastor, with a fine sense of his high privilege, has lifted the people to an exalting level.

We worshipped in another church, the "first church" of a large city, whose pastor was in his sixties — a man of many years of pastoral experience. There were plenty of people available for the congregation, with

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abilities far beyond the average church in America, but there was no evidence of congregational decorum. There was no devotional spirit among the people. The congregation staggered to its feet and fell back into the pews—noisy and irreverent in behavior—simply because they had not been led to do otherwise.

Pastor Sets Example

A well-trained congregation is a joy to itself and to visitors. There is unity of action in its forms of worship. For the singing of hymns, the congregation stands when the pastor stands. The best rule we have observed is for the pastor to stand when the organist reaches the last line of a hymn tune, with this act understood by the congregation. This gives even the feeble time to be up and ready for the opening of the hymn.

How often have we seen the minister sit tight, sometimes apparently in an absent-minded frame of mind, while some lone deacon in row one stands in his place, giving the cue for the congregation. We have seen some bob up, look around and, finding themselves alone on their feet, slump down in embarrassment. O the confusion of a multitude scrambling to their feet on the opening words of a hymn!

We have heard preachers galore announce, "We will rise as we sing," and our perhaps too vivid imagination pictures the congregation floating off through space "rising as they sing." Particularly thrilling was this when the hymn selected happened to be "O for the wings of a dove."

A shrewd pastor-used his Junior congregation as a channel of training for the entire church membership. He preached a series of sermonettes to the children on "Behavior in Church," thus giving them much needed instruction and at the same time indirectly reaching the grown-ups who needed it just as much and who were intent listeners.

Banishing the Postlude

Friendliness and sociability is much to be desired in scores of churches. It may not be created by magic or dictum, but it may be gradually brought about, if pastor and church officials set their minds and hearts to it. A quiet closing of the worship service is most conducive to friendliness. A thundering organ-postlude may display organistic ability, but it also hastens emptying of the church of its people and discourages conversation. Human voices cannot be heard above the music. Conversation will be made easier by giving it the entire right-of-way after the choir "amen."



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(Continued on page 1473)

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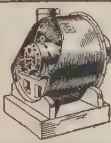
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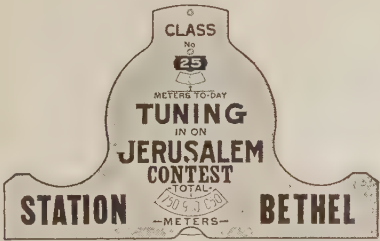
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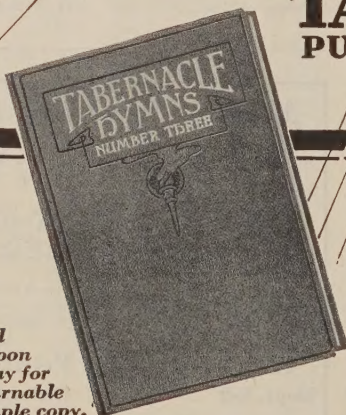
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